Sunday School Experience

Henry Edward Tralle

Purpose of the B.S. is to teach
him is a religious life

Psychology is the science that treats
of the mind.

Sensations are impressions made
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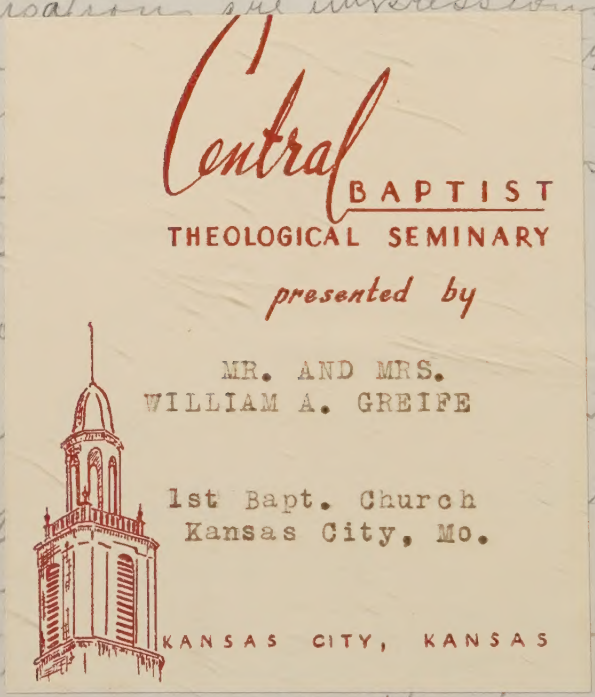

Judgement is the faculty t
make decisions."

Bertha Neville.
3511 Montgall.
Kansas City,
Missouri.

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Sunday School Experience

A First Standard Teacher-Training
Text-Book

BY

HENRY EDWARD TRALLE, M.A., TH.D.

Professor of Religious Pedagogy, Hardin College; Author of
"Teacher-Training Essentials," etc.

REVISED AND ENLARGED EDITION

SUNDAY SCHOOL PRESS

Kansas City, Mo.

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Second Edition Published February, 1915

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Dedicated

To Bertha Baldwin Tralle, wife,
Whose loyal help and faithful life
Have conquered things that oft annoy,
And made my work a work of joy.

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About this Book

This book treats of the pupil, the teacher, the school and the Bible, and places the pupil first because he is first.

1. **Its History.** When the first edition of the author's "Sunday School Experience" was sold out, about six months ago, the demand for the book continued, and there have been many requests for another edition. This enlarged and improved edition, therefore, is offered to the Sunday-school public with the hope and prayer that it will attain a wide usefulness.

2. **Its Independence.** There is evidently a place for an independent, non-denominational book of this character. This book is published by an independent company, is not in any way controlled by any denomination, has no leanings toward any particular church, and is recognized by the International Sunday School Association as meeting all the requirements of a First Standard course. This statement is not intended as a criticism against texts issued by denominational boards, for the author himself has written one of these.

3. **Its Contents.** This book is anything but a brief outline, since it contains nearly a hundred thousand words, but it does cover a wide range of subjects, and is necessarily a condensation. Some have questioned the value of any brief, comprehensive course, but many others hold still that it is good pedagogy first to introduce the student to the Sunday-school as a whole, in a general survey, and then to have him study its parts more intensively.

4. **Its Use.** See suggestions in chapters four and ten in part three. This book may be used in the following ways: (1) *In the training class.* It may constitute the basis for an introductory course for either present or prospective teachers and officers, the class meeting at the Sunday-school hour or during the week, and one chapter being used for each lesson period. (2) *For advanced training.* The book may be used as the basis of an Advanced Standard course, the class devoting from

two to ten lesson periods to one chapter and references, the latter being read first if it seems advisable. (3) *As a reference book.* The teacher, superintendent, or pastor may keep this book on his desk for ready reference. Whatever the phase of Sunday-school work, here is a succinct statement of the best modern thought on the subject, with references to the best literature. (4) *For rapid reading.* A rapid reading of this book ought to give to anyone a new vision of the power and possibilities of the Sunday-school.

5. **Its Style.** There is not space here for any "fine writing," but the author has sought to use good, clear English, and to make the book interesting and thought-provocative to the average individual. Hence the numerous sub-heads and italics, the brief illustrative incidents, the terse statements, and the personal references and experiences.

6. **Its Development.** This book has been more than ten years in the making. It is the outgrowth of a rather wide reading and of practical experience as a teacher of teachers, in the college, in conventions, institutes and assemblies, and in city, town and country churches.

7. **Its Improvement.** The author will be grateful for frank criticisms, and for any illustrative incidents. These may be sent to him in care of the publishers, Sunday School Press, Kansas City, Missouri.

Part I

The Pupil—Psychology

CHAPTER I

LEARNING FROM EXPERIENCE

"Experience is the best teacher," but not every Sunday-school worker learns from it as he might if he would enlarge his own experience through a careful study of the experiences of other workers. One's individual experience, as it stands, usually is too narrow and crooked to be the best teacher until it has been enriched from the experiences of many successful workers.

1. **Saves from Discouragement.** When a Sunday-school worker with a meager experience, one who is "in the ruts," as we say, first begins really to learn from experience, as he compares his work with that of others as it is pictured in training courses, in Sunday-school literature and in workers' conventions, he is likely to become a little discouraged at first; but, if he will persist in learning, he will soon attain an interest and efficiency that will save him from discouragement. One might, in his discouragement, say, "Well, I guess I am a failure, and I am going to quit," but that would not help matters. Such an one would be like the Irishman who went up in a captive balloon in an amusement park in Chicago. The old man was keen for the ascent until the balloon got up to what he considered a dangerous altitude. Then he turned to the man in charge and shouted, "Lave me out! Av ye don't, I'll cut the rope!" The Sunday-school worker may cut the rope, may quit, but think of the consequences! It is far better to learn how to learn from experience. At the close of a Sunday-school institute, a teacher said to one of the speakers, "I feel like resigning after hearing you talk." The speaker said: "But you will not resign. If you are as good as I think you are, you will take more training. And, while you are fitting yourself for better service, you will keep at your work."

2. **Prevents Mistakes.** One who had failed as a Sunday-school superintendent was heard to say, "I did the best I could." But had he done the best he could? Perhaps he was too lazy or too indifferent to study the experiences of others, that he might avoid their mistakes and profit by their successes. He

was a good Christian, and possessed certain fundamental qualifications, but his was an experience in repetition, and not in development. His program, his methods, and his ideals did not change. He might have been saved from numerous mistakes through the reading of one worthful book. He would have caught a new vision, seen the Sunday-school in a new light, come into new attitudes, formed new purposes, and adopted new methods. So with the teacher. A certain teacher had been teaching in the Sunday-school for ten years, and had failed with five different classes. Why? It was not because she was not good, for she was an earnest, consistent Christian. It was not because she did not have ability, for she was bright and well-educated. It was not through lack of interest, for she was genuinely interested. It was not through failure to study her lessons, for she made careful preparation each week. This teacher failed because she had not learned how to study the pupils themselves, in the light of the fundamental principles of psychology and pedagogy as outlined in a teacher-training course.

3. **Promotes Originality.** A Sunday-school worker was heard to say: "I never read anything on Sunday-school work; I believe a man ought to be original and do his work in his own way." As a matter of fact, however, this man was not at all original. He was not doing his work in his own way, but rather in the wrong way of *one other* whom he had unconsciously imitated. He might have become truly original if he had studied the experiences of many others until he had acquired a sustaining "inspiration growing out of a knowledge of the pupil and an appreciation of the value of religious truth," and had transmuted, through the power of his personality, the suggestions received from others into his own experience, which would have been itself original, unique, different from all other experiences. With such an enlarged, corrected experience, he could have gone forward, in his own way, with conviction, intelligence and success.

4. **Makes Progress Possible.** Progress is the law of life in the kingdom of God. We ought to do better than our fathers. Indeed, we must do better if we do as well, for they did better than their fathers. One may say, "Some pretty fine people have come out of Sunday-schools that did not have trained workers." That is true, but would they not have been finer if they had

been better taught? Think, too, of those that were in these schools who are not fine people. Many of them are in the penitentiaries, and some of them have been hung. The Sunday-school with untrained workers succeeds only with the easier cases, whereas the real test is that it *succeeds with the hard cases.* The increasing need for trained workers is evident when we consider that society is becoming more complex, that the problems of life are multiplying, that distractions are more numerous, and that the pupils have better training in the day-schools. We *must* have better teaching in the Sunday-school. It used to be that most anybody could make a living on a farm in this country, but that time is past, for the population has increased, the seasons have changed, competition is stronger, and land costs more. The successful farmer of today farms scientifically. He learns from the experiences of the best farmers everywhere. He has studied the chemistry of soils, practices rotation of crops, uses approved methods of planting and plowing and harvesting, and utilizes improved machinery. He cannot any more *make* a crop, really, than could his grandfather. God must *give* the crop, but he gives the biggest crop to the man employing the best scientific method. One of these farmers, who had taken a brief course in the agricultural department of his state university, profiting by many carefully conducted experiments, was trying to put into practice what he had learned. He plowed deep and made a good seed bed, planted selected seed corn, and did shallow cultivating. During the dry season of 1911, he cultivated his corn ten times, just stirring the top of the ground, to form a mulch to hold in the moisture, with the result that he raised a big crop, while a neighbor, who despised "the new-fangled notions of them university fellers," and who had plowed his corn only three times, plowing deep, had an almost total crop failure. So in spiritual agriculture, it is God who gives the increase, but he gives the largest harvest to those who work with the larger experience.

5. **Summary of Reasons for Training.** It may be well to sum up the reasons already discussed in this chapter, and to add a few others, for the taking of a training course, such as that outlined in this book, for instance, and for the reading of other books as herein suggested. (1) *Experience.* It straightens and fills out one's own narrow experience, and gives to it far greater teaching value. (2) *Information.* One gains information concerning his work that cannot be obtained in any

other way. His opportunities for visiting other schools in person are limited, but the training class brings them to him, so to speak. To know what others in the same kind of work are doing, must prove to be both interesting and suggestive. (3) *Understanding.* One comes to understand his work better as he views it in the light of what others are doing. He works more intelligently as he gains new view-points. (4) *Methods.* He who studies the methods of others will likely himself use more methods and better methods, and thus he can work more easily and effectively. The how of Sunday-school work is just about as important as the what. (5) *Principles.* The student in training gets hold of the fundamental principles that underlie both the what and the how. He gradually acquires the ability to choose intelligently between methods, to distinguish between the good and the bad. He comes into an independence of judgment that is invaluable to the successful worker. (6) *Initiative.* Teacher-training helps one into an independence of thought that will enable him to discover new methods and principles for himself, and to become a real leader. Too many are mere followers, blindly imitating the methods of others. (7) *Confidence.* The trained worker knows what he is about, and therefore proceeds with an inspiring confidence that insures an enthusiastic following. The hesitating, doubting worker cannot attain any great success. (8) *Open-mindedness.* The less one knows, the more "bossy" and "big-headed" he is likely to be. The trained worker proceeds with conviction and confidence, and at the same time is open-minded to advice and suggestion, from whatever source it may come, always welcoming honest criticism. (9) *Ethusiasm.* Training begets interest and enthusiasm, and these are essential to the best work. The enthusiasm of the trained worker insures his prompt, regular attendance, sustains him in the midst of his discouragements, and is an inspiration to others. (10) *Faith.* A real Christian could not complete even this elementary course of training without being infinitely strengthened as to his faith in his work, himself, his pupils, the truth, his Lord. And the farther he goes in teacher-training, the greater will be his faith.

CLASS CONFERENCE

1. **Illustration.** A minister who had been reared on a farm declared that he learned more about milk cows in thirty minutes from a professor in an agricultural school than he had learned from all his own

individual experience. Explain why. A Sunday-school superintendent said he learned more from one book than he had learned before in his ten years' experience. Why? A young woman, who is now a trained day-school teacher, and who has been connected with the Sunday-school from early childhood, said, "In all my life, I have never had a good Sunday-school teacher." What did she mean?

2. **Lesson Tests.** (1) Indicate the advantage of comparing one's own experience with that of others. (2) Show how the worker may be saved from discouragement. (3) Show how one may avoid mistakes by studying the experiences of others. (4) Discuss originality and the larger experience. (5) Show why the modern Sunday-school especially needs trained workers. (6) Give at least five reasons for teacher-training.

3. **References.** Cope, "The Modern Sunday School," chapters 18, 20; Weigle, "The Pupil and the Teacher," chapter 1.

CHAPTER II

PUPILS FIRST IN IMPORTANCE

The pupils are first in importance in the Sunday-school—not the teacher, not the superintendent, not the pastor. Everything in and about the Sunday-school should center in the pupils and contribute to their proper development. The Sunday-school *is* because the pupils *are*.

1. **Old Customs not Valid.** Those who have learned from experience, as indicated in our first chapter, realize that the Sunday-school needs to be organized around the pupils and their needs, and not in accordance with hoary customs or arbitrary rules. They understand that the organization of the Sunday-school is not to be received unchanged from a past generation, to be passed on, unchanged, to succeeding generations. Think for a moment of a Sunday-school that follows the old custom of having one superintendent and an assistant superintendent. Ask a worker in this school, "Why do you have it this way?" The answer likely will be: "I don't know. We have always had it this way." Then you ask: "But how did you get to having it this way?" And the answer will be: "Oh, I suppose it was because other schools had it this way." He has never considered whether or not that old way is a good way. He has not considered the pupils and their needs. He has not learned from experience.

2. **Organizing around the Pupils.** According to the best experience of our time, the Sunday-school should be organized *departmentally*. Instead of one superintendent and an assistant, as in many improperly organized schools, there will be a general superintendent and from three to eight departmental superintendents, according to the size and equipment of the school. A school fully organized will have the following: (1) A *cradle roll*, including children from one to three years of age, inclusive; (2) a *beginners'* department, including pupils four and five years of age; (3) a *primary* department, including pupils six to eight years of age; (4) a *junior* department, including pupils from nine to twelve years of age; (5) an *intermedi-*

ate department, including pupils from thirteen to sixteen years of age; (6) a *senior* department, including pupils from seventeen to twenty years of age; (7) an *adult* department, including pupils from twenty-one years of age up; (8) a *home* department, including adults who cannot attend regularly. The organization throughout, of course, will vary according to the size and character of the school, some of these departments being combined in a smaller school, but, in every case, it will be departmental, for the reason that what is suited to the pupils in one stage of development will not be suited to them in another stage of development. The modern Sunday-school has as its ideal the reaching and holding and helping of pupils from their entrance into this world until their graduation into heaven. It does not exist for children simply, nor for adults alone, but for all pupils of all ages.

3. **The Reason for the Bible.** Jesus, the Great Teacher, declared that the Sabbath was made for man, and not man for the Sabbath, and we learn also, from his life and teachings, that pupils are not made for the Bible, but that the Bible has been made for the pupils. The real reason, therefore, for the Bible is to be found in the nature and needs of the pupils. It follows, then, that the Sunday-school worker who would make the Bible serve the pupils, will need to study the pupils as well as the Bible. If he would make known God's message in the Book, he must study God's revelation in the nature of the pupil himself. If the teacher would have God speak through him to the pupil, he must first let God speak to him through both the Bible and the pupil. The teacher who has studied this two-fold message of God to him will teach *graded lessons*, because he recognizes that these are arranged with a view to meeting the changing needs of the pupils. God has already graded both the Bible and the pupils, and the graded lessons are the result of a coöperative effort to fit together the two gradings. The Sunday-school teacher that is conscientious, and *intelligent*, concerns himself with the saving of the pupils rather than the saving of the Uniform lesson system, and he adopts the best graded lessons available.

4. **The Teacher and the Pupils' Needs.** The real teacher, in a departmental Sunday-school, using graded lessons, seeks to adapt his methods to the pupils, and he considers that no method is good unless it meets the needs of the pupils. Ask

the untrained teacher that reads questions out of a quarterly, "Why do you do that?" He can give no good reason. Certainly this sort of thing is not done because it meets the needs of the pupils. Likely the answer to any of the following questions would be equally unsatisfactory: "Why do you do all the talking in teaching?" "Why do you not use maps and a blackboard?" "Why do you not have the pupils do handwork?" "Why do you not direct the pupils in useful activities?" Ask the teacher that does the same things every Sunday, "Why do you do that?" Whatever the answer, it will be a poor one, because the good teacher will change his method from time to time to meet the changing needs of the pupils. In this connection, it will be helpful to consider what is the chief aim of the teacher. Is it to get truth into the minds of the pupils? If this alone were the aim, even then it would be necessary to do more than question and talk. The chief aim in teaching, however, is not merely getting the pupils to know, but rather getting them to embody the truth in their lives. To do this, the teacher needs to be skilful. He endeavors, through a wise use of many methods, to get the pupils to lay hold of the truth, to appropriate it, and then to express it in words and deeds. The aim of the true teacher is not a lesson, but a life—religious life.

5. **Some Things to be Considered.** It may be well to indicate some of the things to be considered, in dealing with pupils, for the benefit of those who would seek intelligently to make the pupils first in importance in the Sunday-school. (1) *Age.* One's interests and needs are determined in part by age, and this must be taken into account in the grouping and management of pupils in the Sunday-school. Age alone must not govern the grouping, but it needs to be considered. (2) *Development.* Some pupils develop more rapidly than others, and, to some extent, differently. Consider, then, in placing pupils in the Sunday-school, not only their age, but also their physical, mental, and religious development. It would be a mistake to think of size in this connection. The larger size sometimes is due to, or results from, slow development. (3) *Education.* The kind of education the pupil has had will in part determine his true place in the Sunday-school. Have his educational opportunities, in the home, the day-school, and the Sunday-school, been good or poor? Let the teacher visit the day-school occasionally, and coöperate with the day-school teacher. (4) *Environment.* We must determine, as far as possible, the

nature of the home and other influences that have helped to make the pupil what he is. This involves acquaintance with his home and with his week-day associates and activities. The Sunday-school teacher must be more than a mere Sunday teacher. (5) *View-point.* We are not going to turn the management of the school altogether over to the pupils, but at the same time we must know their view-point in order to meet intelligently their needs. We must know what they are thinking and how they are thinking. This knowledge comes through a study of the pupils themselves, in the light of genetic psychology. The following eight chapters of this book especially will be found helpful in acquiring the view-point of pupils. Immeasurable harm has come to pupils through the adultism inflicted upon them. By adultism is meant the habit grown-ups have of looking at everything that concerns the pupils from their own adult point of view. In attaining the pupil's point of view, it is not enough to know what he says and does. It is necessary also to know the reason for his doing and saying, and to determine their real meaning. What is his view-point? Why, why, why? (6) *Individuality.* No grouping, however intelligently done, can adequately care for the pupils' needs. There will be important differences in the same group, and individual peculiarities and needs to be noted and accommodated. No Sunday-school is good for any pupil unless it is meeting his own peculiar needs.

CLASS CONFERENCE

1. **Illustration.** A superintendent says: "A few years ago, we had a class of junior boys in our Sunday-school who would have truly tried the patience of Job. They had no respect for God or man. No teacher could manage them. Woman after woman gave them up in despair. We tried everything we knew, but failed, and finally we sent two of the worst boys home, and asked them not to come back. Of course we lost those two boys, and also the parents of one of them." Who was responsible for this failure and the loss of those two boys? Did that school regard the pupils as first in importance?

2. **Lesson Tests.** (1) Why are old customs not valid now? (2) What is meant by organizing the Sunday-school around the pupils? (3) Discuss the relation of the Bible to the pupils. (4) Discuss the teacher's methods in relation to the pupils' needs. (5) Name and discuss some things that need to be considered in the grouping and teaching of pupils.

3. **References.** Cope, "Efficiency in the Sunday School," chapter 8; Lamoreaux, "The Unfolding Life," chapter 1; Slattery, "Talks with the Training Class," chapter 1; Mumford, "The Dawn of Character," chapters 1, 14.

CHAPTER III

THE MIND OF THE PUPIL

The pupil's mind is the teacher's field, where he plows and plants and cultivates. It is of vital importance, therefore, that the teacher know this field in its extent and character and possibilities.

1. **Examples of Thinking.** A small boy in a small town was taken to Sunday-school by his father. It was the father's custom to leave the son at the door, and to betake himself to his store, where he looked over his mail and read the Sunday papers. One Sunday, when the boy was about seven years old, he said to his father, just before they reached the church, "I won't have to go to Sunday-school when I get to be a big man like you, will I, Daddy?" The father did not have an answer ready, and he considered the question as he went to his store that morning. He did some of the most serious thinking of his life and he came to a decision. A week later he went with his boy into the Sunday-school, where he became a regular attendant, and, later, a worker. Three months afterward, he joined the church, and became one of its most efficient members. The thinking of this father and of his son changed both their lives, and affected many others. Each had a problem to solve, and he thought it out. In each case, the mind was active, and not a mere passive something being acted upon by outside forces. In each case, too, the mind was acting as a whole, and not as separate parts, or faculties. The thinking of the one differed greatly from that of the other, but, at the same time, there were, in the consciousness of each, what we designate as percepts, concepts, memory, imagination, reasoning, emotion, and will.

2. **Concepts and Judgments.** In the example given above, there was the solving of two problems, two processes of reasoning. The boy's problem produced what is called a thought crisis. He made comparisons, formed judgments, and came to a conclusion. An important part of the work of the teacher in the Sunday-school consists in helping the pupil to form correct judg-

ments and to reach right conclusions in matters of religion, with a view to right character and conduct. The boy's reasoning involved the use of concepts. The word "Sunday-school" stood for the group of meanings, that is, his concept, which he had acquired through his experiences with that institution. Other concepts involved in his reasoning were his thoughts, "Daddy," "a big man," and "have to go." The good teacher will be careful not to use words for which the pupil has no concepts; or, if he must use words that are new to the pupil, he will explain them and illustrate them. A kindergarten teacher said to her pupils one day: "Sit up straight, children. If you don't, you might get tuberculosis." When little Helen got home, she said to her mother, "Our teacher said all of us would get well if we would sit up straight and have *two locomotives*." A minister's daughter came home from a Uniform lesson Sunday-school, where the teacher had discussed the apostles, and said, "Mama, what are 'possums?" " 'Possums! Why, what do you mean, child?" "My Sunday-school teacher told about the twelve 'possums."

3. **Sensations and Perceptions.** Concepts are made up of percepts. It was what the boy had seen and heard in the Sunday-school, and about the Sunday-school, that formed the mental associations that gave him his idea "Sunday-school." And, at the basis of his perceptions, were sensations. Perceptions have been defined as sensations plus meaning. The sense-organs in the eyes, ears, mouth, nose, skin, and other parts of the body "pick up" stimuli, and convert them into nervous excitations, which reach the nerve centers as sensations. As soon as these sensations take on meaning they become perceptions, and enter the stream of consciousness, and we then can say that we see, hear, taste, smell, etc. "This world which we enter through the gateways of the senses is more marvelous by far than any fairy world created by the fancy of story-tellers." Sensations are at the basis of all thinking, and without them the pupil would be boxed up in the dark, with no conscious connection between himself and the rest of the world. The child needs, therefore, particularly in the early years, to experience a multiplicity of sensations, that he may acquire an adequate store of perceptions. In the Sunday-school, there needs to be large use of pictures, objects, and handwork, with proper adaptations, of course, to the pupils' interests and needs. Says Betts: "Some of the outside world we know only as we come into immediate and direct con-

tact with it, as in the case of taste and smell and touch. Other parts of it we can know at a distance, as in sight and hearing and temperature. Nor is the one fact more wonderful than the other. The marvel first of all is that the great world outside of the mind is knowable to it through the gateways of the body which we call the senses. And further that, after we come to know a sufficient part of the world by means of the senses, and have come to see the relation existing between the known parts, we can then go on through thought to discover still other parts of it without the use of the senses at all."

4. **Getting the Pupil to Remember.** The boy of the illustration was exercising his memory, in his thinking, as he talked with his father. It is supposed that the memory cannot be trained directly, any more than happiness can be found by seeking it directly. Good memory depends on good teaching. The mind reknows its states and processes by the natural law of association. A few practical suggestions are offered to the teacher. (1) *Help the pupil to associate the new with the old.* Get him to see the new as like or unlike, as cause or effect, in its essential connection with something already learned. (2) *Present teaching materials in wholes.* The mind tends to grasp wholes, and not parts. Make the wholes, or units of subject matter, small, particularly for the younger pupils. That is, teach one thing at a time. Use short lessons. (3) *Approach the pupil through more than one set of sensations.* Present the truth through ear sensations and eye sensations and skin sensations and muscle sensations, etc. That which the pupil gets through two sets of sensations will be retained probably four times as long as that which he gets through only one set, and so on in geometrical progression. (4) *Help the pupil to have a good time while he is learning.* Fit the teaching into his interests, and do not be afraid of a little wholesome fun. The great teachers have appreciated the pedagogical value of fun, of good cheer, and of pleasant surroundings. Pupils never forget their good times, and their religious lessons will stay with them, and serve them all their lives, if associated with pleasurable feelings.

5. **Training the Imagination.** When the pupil remembers, he imagines. In his reknowing, he has an image in present consciousness of what he has before seen, or heard, or touched, with the added consciousness that it is not the original experience.

This is reproductive imagination. Our boy was using his imagination in his thinking about his Sunday-school. When the pupil makes something new out of a combination of these recalled images, his mind is functioning in productive, or constructive, imagination. It is productive imagination that has been trained in the architect, painter, poet, inventor, reformer, and prophet. Says Betts: "Imagination is not a process of thought which must deal chiefly with unrealities and impossibilities, and which has for its chief end our amusement when we have nothing better to do than to follow its wanderings. It is, rather, a commonplace, necessary process which illumines the way for our everyday thinking and acting—a process without which we think and act by haphazard chance or blind imitation. It is the process by which the images from our past experiences are marshaled, and made to serve our present. Imagination looks into the future and constructs our patterns and lays our plans. It sets up our ideals and pictures us in the acts of achieving them." The productive imagination enables the Christian to realize Christ as a living, present person, to discern the unseen realities and to lay hold of the eternal verities. The unimaginative cannot know the truth, and their religion is cold, formal, powerless, and joyless. Faith lays its foundations in the constructive imagination. The Sunday-school teacher has an inexhaustible supply of imagination-training materials in the matchless stories of the Bible.

CLASS CONFERENCE

1. **Illustration.** A student, taking a correspondence course, writes: "I see now that I have been making a mistake in simply telling the pupils what I knew instead of getting them to think for themselves." What caused this teacher to make this mistake, and what has enabled him to correct it? Give an example of some mistake, from your own experience or that of another.

2. **Lesson Tests.** (1) Tell the story of the thinking of the father and son. (2) Discuss concepts and judgments in relation to the Sunday-school teacher. (3) What of the sensations and perceptions of Sunday-school pupils? (4) Give four suggestions relative to getting pupils to remember. (5) Discuss the training of the imagination.

3. **References.** Slattery, "Talks with the Training Class," chapters 3, 4, 5, 6; Mumford, "The Dawn of Character," chapters 2, 3, 4, 13; Betts, "The Mind and Its Education," chapters 1, 6, 7, 8, 9, 10; Mark, "The Teacher and the Child," chapters 1, 2, 3, 4; Colvin and Bagley, "Human Behavior;" Kirkpatrick, "The Individual in the Making."

CHAPTER IV

EMOTIONS, WILL, AND INSTINCTS

In the preceding chapter, we have considered only the intellectual processes of the mind. There remain to be studied also, in this chapter, the emotional life, the training of the will, and the nature and importance of the instincts.

1. **The Emotional Life.** In the thinking of the boy, in the illustration given in the preceding chapter, there were involved certain emotions relative to his father and his Sunday-school; and the change in the father's conduct brought about a change in the boy's emotions. There is associated with every experience of the pupil a feeling of either the pleasant or the unpleasant, and these feelings profoundly influence his life and actions. These feelings of the pleasant and the unpleasant vary greatly in the degree of their intensity. Emotions are more complex than feelings. Colvin and Bagley define emotion as follows: "Emotion is a complex state of consciousness of a high affective coloring, involving an intellectual and a will attitude." The training of the emotions is a vital part of the work of the Sunday-school, for the reason that they are at the basis of attitudes and that they largely control conduct. It is emotion that gives color to the pupil's interests, that leads him to approve or disapprove, that gives him the sense of that which is worthwhile. Without emotion, the pupil would not care for anything. He would not care for religion. He must be trained into an appreciation of the higher things of life. Bible facts must be *made to appear to the pupil to have some worth* if they are to lead to right action. "There must be a glow of feeling, a desire, some form of approval, a prejudice, that attaches itself to the mere fact and gives it a sanction." The Bible, when rightly taught, makes a powerful appeal to the religious emotions, leading to reverence, awe, and love, and to appreciation of the good and brave and true and unselfish. A properly arranged order of service also may be an important factor in emotional training. *The teacher's own emotions and moods*, moreover, constitute a powerful factor in teaching. The pupils will tend to care for what the teacher cares for, to admire what he admires,

to approve what he approves. The teacher who habitually stays away from the preaching service could not expect his pupils to want to attend. The teacher's praise of his pastor will lead the pupils into a like respect and love. The teacher's own reverence and regularity will teach more than anything he might say about them.

2. **Training of the Will.** When that father compelled his son to go to Sunday-school, the profit was comparatively small, but the change in his own attitude and conduct caused the boy to desire to attend Sunday-school, and to go of his own accord. Then the boy, in thus exercising his own will, began to come into the real benefits of Sunday-school attendance. All mind-training is, in a way, will-training. There may be an exercise of the will in perception, in memory, in imagination, in reasoning. But, at the same time, there is necessary a definite training of the will. And this training may *begin at a very early age.* Many of the decisions in later life are due to early repetitions of impulsive actions. Long before the pupil is capable of much willed attention, when his behavior is controlled mainly by instinctive impulses, the foundations of all future will-training are being laid. Then, as the child develops and gradually becomes able to repeat with attention a combination of desirable movements, the teacher will be careful to make clear the nature of the movements and the reasons for the habit that is being formed, will "motivate" the repetitions by appeal to innate and acquired interests, and will see that there are no exceptions permitted in the repetitions until the desired habit is firmly established, for the teacher's work of will-training consists largely in helping the pupil to render active attention and to form right habits, the basis of which is repetition. Says Betts: "What is needed in developing the will is a deep moral interest in whatever we set out to do, and a high purpose to do it up to the limit of our powers. Without this, any artificial exercises, no matter how carefully they are devised or how heroically they are carried out, cannot but fail to fit us for the real tests of life; with it, artificial exercises are superfluous." In will-training, the teacher again and again helps the pupil to *convert emotion into motion.* Thus the intelligent, patient teacher may so train the pupil that he will be able to solve life's problems, make right decisions, form for himself the new habits that will result in a proper adjustment to a changing environment. Summing up, (1) give clear reasons, (2) make the right

attractive, (3) appeal to existing interests, (4) tactfully persevere, (5) give direction to emotions, (6) commend progress, and (7) provide opportunities for making choices.

3. **Taking Account of the Instincts.** The boy's decision with reference to the Sunday-school was largely influenced by his instincts. His emotions, for the most part, had an instinctive basis. An inborn tendency was at the basis of his opposition to Sunday-school imposition. His social instincts were ripening, and it was possible to make attractive and helpful to him his association with teacher and pupils. His adaptive instincts were at the basis of his seeking to imitate his father and other men who did not attend Sunday-school. The play instinct in him made it possible for the Sunday-school to direct him in all-absorbing efforts that would have carried him over into good habits of life. The inquisitive instinct in him could have been appealed to in gaining his attention and securing from him active self-expression. The instincts profoundly influence the life from birth to death. They are at the basis of the emotional life and of all will-training. They are inborn. They come into the world with the pupil, as a part of his heredity. They cannot be acquired, but are *at the basis of all acquiring*. They need not be learned, but there is no learning without them. "Instincts are natural tendencies to act in certain ways which result from the inborn organization of the nervous system." These instinctive tendencies cannot be eradicated, but they may be controlled, repressed, developed, directed—and this is *the chief task of education*. Says Athearn: "The religious teacher seeks out all the instincts, reflexes and impulses that are essential to a well balanced Christian character, secures their development into permanent life habits and lets all undesirable instincts and impulses die through disuse." The instincts do not appear in the individual all at one time, but "ripen" from time to time, and the great fundamental differences that appear as the pupil advances from one stage of development to another are due mainly to this fact. When an instinct ripens, new interests appear, and these interests make it possible for the trained teacher to secure attention and to do the teaching that is needed at this time. The instincts may be classified as follows: (1) *Individualistic*, those that make for the welfare of the individual, as the feeding, fearing, and fighting instincts; (2) *Parental*, those that make for the continuance of the species, as sexual, protective and home-building

instincts; (3) *Social*, those that make for the preservation of society, as gregarious, sympathy, and altruistic instincts; (4) *Adaptive*, those that make for adjustment to environment, as imitation, play, and inquisitive instincts; (5) *Regulative*, those that make for conformity to law, as moral and religious instincts; and (6) *Resultant* and *Miscellaneous*, those that make for a larger life, as collecting, constructing, expressive, and esthetic instincts.

CLASS CONFERENCE

1. **Illustration.** Always I have been prejudiced in favor of the Sunday-school. The first one I attended was not very good, but Mother thought so much of it that she kept me in it despite distance, weather, visitors, and other discouragements. This prejudice has been of immeasurable value to me. Describe one of your early prejudices, and indicate its effect in your religious development. Are the prejudices of the pupils a help or a hindrance to the teacher? Explain.

2. **Lesson Tests.** (1) Define emotion, and indicate its importance in teaching. (2) Indicate three ways in which the emotions may be properly trained. (3) Give suggestions as to will-training. (4) Define instincts, and indicate their relation to teaching.

3. **References.** Slattery, "Talks with the Training Class," chapters 1, 2, 8, 9; Weigle, "The Pupil and the Teacher," chapters 8, 9, 10; Betts, "The Mind and Its Education," chapters 5, 11, 12, 13, 14, 15; Mark, "The Unfolding of Personality," chapters 3, 4, 5; Mumford, "The Dawn of Character," chapters 5, 6, 7, 8, 11; St. John, "Child Nature and Child Nurture;" Kirkpatrick, "Fundamentals of Child Study;" DuBois, "The Natural Way."

Cradle Roll Twins, whose Father is a Minister

CHAPTER V

CRADLE ROLL SUCCESS

The cradle roll department exists for the benefit of infants, one to three years of age, and success is attained through an understanding of the babies themselves, through tactful assistance given the mothers, and through proper organization and methods of work.

1. **The Babies Themselves.** The most helpless of all infants is the human infant. The human baby knows less than a baby bee or a baby chicken, but is capable of learning far more than either of them. He knows so little at first that he may know so much later. His helplessness, too, lasts a long while that he may have plenty of time in which to learn. The infant's early helplessness, then, is of tremendous advantage to him; and it is also a blessing to parents and teachers. The dependence of the human infant is a powerful appeal to the sympathies of those who care for him and train him, and his wonderful educational possibilities are a never-failing inspiration. *The first year of the infant's life* is a period of very rapid physical and mental development. Physically, he nearly trebles his size, and he grows just as fast mentally. If you wonder what the baby is thinking about at the beginning, it is likely that he is not thinking at all. There is scarcely any mind there. He has eyes, but sees not; he has ears, but hears not; he has a brain, but thinks not. He is practically blind at birth. He does not really *see* anything. He has no control over the muscles that move the eye, and those that move the head, and can only stare into empty space. After a few weeks, there is an instinctive turning to the light, and a certain kind of pleasure is experienced. At about six weeks or two months, the infant begins to look at objects with attention, when they are presented to him, and, at three or four months, he can give definite direction to the gaze and hold it there, and so really sees for the first time. At five or six months, he has some idea of size and distance, and will reach for things, and, at about one year, begins to distinguish between colors. So with hearing, touch, taste, and other sensations. They take on meaning and yield perceptions very

gradually. Touch and taste sensations are probably the first to yield perceptions, and, later, mainly through the former, the infant attains the notion of self. He touches portions of his body, and then some external thing, and, after experiencing many sensations, comes to perceive that there is a difference between the touch of himself and the things about him. So after several months, he makes the wonderful discovery that his foot is fastened to himself. By the *beginning of the second year*, the normal infant has made marvelous progress. From being one of the least intelligent of the animals, he has become one of the most intelligent. At first he was capable of only simple reflex and instinctive movements, and now his movements have become complex and to a considerable extent coordinated and effective. He can now move himself around and manipulate objects much as he chooses. *During the second and third years*, the infant learns to walk and talk. Think of it! He has learned a language! And he has a world now of considerable size, whereas at the beginning, he had none at all. He has built up a large number of perceptions out of his manifold sensations, and now knows many objects and some persons. The infant's world now is a very large one, when you think of the short time he has been making it, but it is very small when compared with that of the adult. Even in the latter part of this period, perception, memory, imagination, reason, emotion, and will very likely do not play so important a part as fond parents sometimes think, for in the second and third years, children "do clever things, and say brilliant words, by imitation and accident, not knowing the meaning of them."

2. **Helping the Mothers.** The Sunday-School, through the cradle roll, should help the mothers to understand the nature and needs of infants and to appreciate the tremendous importance of the early home-training. The first year has been described as *the pre-social stage*, during which the infant is influenced mainly by things and persons in an objective way, and only slightly by the thoughts and feelings of the individuals around him. The chief consideration in this period is *health*. Much attention therefore should be given to food, clothing, and ventilation. Danger and death lurk in flies, impure milk, and unwholesome physical surroundings. There is danger also in all strong stimuli, such as bright lights, loud noises, strong winds, violent rocking, and vigorous shaking. The intelligent mother will not regard her baby as a plaything, to be tossed up

and down, and handed about, and talked at, and shown off. I saw a six-weeks-old baby awakened out of a sound sleep twice in one afternoon to be exhibited by the proud mother to curious women of the neighborhood. Even if the poor little thing should live through that sort of treatment, she will likely become a nervous wreck later in life. Another thing of great importance in this period is the formation of *regular habits*, for these form the basis for later religious training. The infant should receive his food at regular intervals and should be quietly laid down in a darkened room for his sleep at a certain time. The second and third years have been described as the *imitative and socializing stage*, during which "the child becomes more and more susceptible to mental influences, and his mental states are determined to a considerable extent by the mental states of those around him." That which we call the *atmosphere of the home is now of vital importance.* Happy the child if in the home there is love, kindness, good cheer, and reverence. He imitates the movements and words and tones of those about him, and some of these imitations are laying the bases of the habits of later years. The mother needs now to know how to deal with the play, anger and fear impulses of the little child; how to help him into right conceptions of God, duty, honor, honesty, etc.; how to help him into proper likes and dislikes; and how to develop in him habits of industry, obedience, accuracy, promptness, cleanliness, neatness, and the like.

3. **Organization and Work.** Some of the things needed in the cradle roll department are the following: (1) *Superintendent.* The superintendent should be a consecrated Christian woman, who is fond of babies, who will devote a reasonable amount of time to the work, and who has tact in visiting the homes. One or more assistants may be needed. (2) *Equipment.* There are needed membership certificates, one of which is sent to the mother when the baby is enrolled; birthday cards, one of which is sent to each baby on the birthday; record cards or a record book, for permanent records; promotion certificates, to be given to the members when promoted into the beginners' department; departmental stationery, for use in inviting the mothers to special meetings; pictures, books, and the roll itself. (3) *Roll.* The names may be written upon a decorated sheet of cardboard; they may be written upon small cards and tied with ribbon to a toy cradle or go-cart; they may be written upon small cardboard hearts and fastened upon a larger card-

board heart; they may be inscribed upon kodak pictures of the babies and kept in a frame; or they may be kept in any other suitable way. Usually the roll is kept in the beginners' assembly-room. (4) *Recruiting.* As soon as the superintendent learns of the birth of the baby, through the beginners' department or through announcement in the paper, she calls and secures the new member. She feels that she is entitled to all the babies in the families connected with her church, and also all the others in the community on which no other Sunday-school has a rightful claim. (5) *Welcome.* The Sunday after the baby's name is secured for membership, there may be, in the beginners' department, a welcome service, which consists of the placing of the new name upon the roll, a brief, simple prayer, and an appropriate song, which may be sung or recited. (6) *Days.* Occasionally there may be a cradle roll day, between Sundays, with the mothers and fathers present, with a prepared program of instruction, with social features, and with refreshments. Sometimes the babies and their mothers are invited to the beginners' department, and a short service is held in their honor, a welcome being sung to them, and a flower given to each little visitor. On rally day, and on children's day, there may be a cradle roll parade. (7) *Attentions.* At Christmas time, the babies are remembered with some inexpensive gift; in case of sickness, there is a visit, some flowers, or a telephone inquiry; and, if one of the babies should die, there would be expressions of sympathy, and flowers from the cradle roll department. (8) *Promotions.* After the baby passes the third birthday, he may be promoted into the cradle roll class of the beginners' department, with an attractive welcome service. If the mother cannot be present, the child may be brought by a junior girl. The baby's name, then, is erased from the cradle roll, or checked with a gilt star. (9) *Literature.* The department should subscribe for at least one mothers' magazine, and should have suitable books, and should keep them in circulation among the mothers. The superintendent herself should read these first, and should be on the lookout for helpful books and for articles in periodicals which she may get and lend to the mothers, or to which she may call attention. The following may be recommended as suitable: DuBois, "Beckonings From Little Hands;" Wiggin, "Children's Rights;" Kerley, "Short Talks With Young Mothers;" Perez, "The First Three Years of Childhood;" Holt, "The Care and Feeding of Children;" Von Palm, "Rainy Day

Pastimes for Children;" Harrison, "A Study of Child Nature;" Johnson, "When Mother Lets Us Help;" St. John, "Child Nature and Child Nurture;" Bailey and Lewis, "For the Children's Hour;" Lindsey, "Mother Stories;" Sly, "World Stories Retold."

(10) *Pictures.* The mothers should be encouraged to have in the home pictures that dignify parenthood and sanctify childhood. The Sistine Madonna, for instance, or some other masterpiece of the mother and child, would be suitable.

CLASS CONFERENCE

1. **Illustration.** A mother was horrified, when one day, she overheard her two-year-old son, not yet able to talk plainly, repeating over and over to himself a vile phrase of profanity. Was that child bad? Did he know he was using profanity? Ought the mother to have punished him? If not, what should she have done? Can you recall a case in point?

2. **Lesson Tests.** (1) Why the helplessness of the human infant? (2) Characterize the first year of the infant's life. (3) Discuss the second and third years of the infant's life. (4) Give practical suggestions in connection with the pre-social stage. (5) Discuss the imitating and socializing stage. (6) Give suggestions regarding the organization and work of the cradle roll department.

3. **References.** Lamoreaux, "The Unfolding Life," chapter 2; Mumford, "The Dawn of Character," chapters 12, 14; Athearn, "The Church School," chapter 4. See also the books on the beginners' department.

A well-equipped Beginners' Department

CHAPTER VI

WORK WITH BEGINNERS

Sunday-school pupils about four and five years of age are in what is known as the period of early childhood, and they are members of the beginners' department, sometimes called kindergarten department. The child is growing rapidly during this period, but not so rapidly as during the first three years of life.

1. **The Developing Self.** The outstanding characteristics of beginners may be indicated. (1) *Perceptions.* Why does the beginner not see the point of the adult's joke? Because he has not learned to reason in the abstract. His reasoning is concrete. He does not inquire into abstract qualities and relations. If the teacher therefore would have her teaching to be more than an adult's joke, she will enlist the self-activities of the beginners through sight and touch and muscular sensations, using objects, pictures, sand-tray, blackboard, and simple stories. The beginner's world is full of things to see and hear and touch and handle. He is eye-hungry, ear-hungry, nose-hungry, and finger-hungry. He likes to prolong his sensations, to experience them again and again, and also to seek new sensations. In this way things come to have meaning for him, and he gradually acquires a large number of perceptions of the concrete. In the latter part of this period, the child's instinctive curiosity becomes rational as well as sensory, and he wants to know how, why, what for, and where from. He is beginning to build up concepts and to form judgments. (2) *Imagination.* A boy about four and a half years of age said to me, "Uncle Henry, the other day, I saw a man come along the street with a great big roller, and he rolled right over a woman and two children, and it didn't hurt 'em a bit." That boy was not trying to deceive me. Most of the so-called "children's lies" are but the harmless play of an immature imagination. His mind-pictures are his realities. He lives in a world of make-believe and revels in flights of fancy, and it is through the exercise of his imagination that he attains a sense of the realness of things and truths. It is the teacher's privilege to

help the child, through appeal to the imagination in story and picture, into an appreciation of the material and spiritual realities of life. The teacher should be on her guard against presenting to the child ideas of death, suffering, hell, devil, and the like, for these are beyond his understanding, and the attempt would result in his getting altogether wrong notions through the distortions of his undeveloped imagination. For the same reason, it is cruel and dangerous to frighten children with the "bad man" and the "big bear." DuBois tells of a child that was frightened into spasms, and that died within two weeks after having heard the cook say to her, as she stood watching the putting of a turkey into the oven, "That's the way they bake babies in New York." (3) *Imitation.* The child's imitations now are mainly of the dramatic and idealistic types. He has entered that stage in his development when he not only imitates the actions of others, but gets suggestions from their actions, and becomes creative in his imitations, as when he plays church, school or house-keeping. There are now being worked into his life, through his imitations, the tones of voices, the smiles or frowns, the words and actions, the reverence or irreverence, the concerns and ideals, of parents and playmates and teachers. He now "picks up," in the home and Sunday-school, ideas of neatness, accuracy, industry, kindness, honesty, politeness, and reverence. (4) *Play.* The play impulse of beginners may be appealed to through motion songs, finger exercises, marches, drills, and handwork. The play of this period should be active, with the minimum of control by the adult, and that mainly through indirect suggestion. Such play develops both body and mind, and helps to subordinate the body to the mind. It trains perception, reason, imagination, memory, emotions, and will. It teaches respect for others. It is the child's work, and it is getting him ready for the work of the later years. (5) *Individualization.* The child is now entering the period of individualization. His accumulated mental materials are now being organized into a conscious self, and he is taking his place in the world as a distinct personality. He is now likely to develop a troublesome *contrariness* unless wisely dealt with, the parents and teachers playing with him and allowing him to help them. This developing selfhood of the child sometimes manifests itself also in what some uninformed adults call "selfishness." It is, however, selfness and not selfishness, egoism and not egotism. He

must be self-centered now that he may be other-centered later. Out of a proper respect for his little "my," there will grow a larger altruism. Respect his property rights, and also all other rights. Get him to divide with others through persuasion rather than force. (6) *Religion.* The response of the beginners to the wonderful in their environment is awe, reverence, trust, and love, and these are at the basis of religion. Says Athearn: "It is the business of the beginners' department to tie the consciousness of a personal God to the child's world of experience so that day and night, sun, moon and stars, sunrise and sunset, storm and rain, trees and flowers, parents, relatives and friends will all pull the God idea into consciousness by the laws of psychic association. When you have done this you have preempted the child for God and his whole life will be lived in the presence of God; he will live, move and have his being with God."

2. **The Beginners' Department.** Pupils four and five years of age should be organized into a distinct department, and should not be included in the primary department or in an "infant class." A few suggestions are offered. (1) *Superintendent.* The department needs a superintendent, though there may be only a few pupils. This superintendent should be a godly, intelligent woman, who will take a First Standard course, such as is contained in these fifty chapters, and then specialize in work with beginners. Also she will see that her teachers get this training. The superintendent's chief duties consist of preparing and teaching a program, and of finding and training teachers. In a department of considerable size, there will be needed also a secretary, a pianist or organist, and a teacher for each group of five to ten children, and the superintendent should meet all these workers at least as often as once a month for conference, prayer, and study. (2) *Rooms.* The department needs to have an assembly-room of its own, so it can be separated from the rest of the school, and have a graded program, suited to the needs of beginners. This room should have solid, sound-proof partitions, and one solid, hinged door, opening into a corridor. See chapter nine in part three. (3) *Equipment.* In a well-equipped department, are found the following: Low tables, with drawers for supplies; small chairs, of a quiet color, harmonizing with the color scheme of the room; piano or organ; sand-tray; blackboards, low on the wall or on top of tables; pictures, hung low enough

to be touched by the children; models and objects, such as house, church, dolls, camels, tent, rod and staff, and water jar; materials for handwork, such as scissors, pencils, crayolas, colored paper, small pictures, clay or pulp, sand, sticks, and blocks; cabinet collections of seeds, leaves, nuts, wheat, corn, straw, twigs, flowers, and birds' nests. (4) *Teaching.* The teaching materials in this department consist of the following: Simple Bible, nature, and fairy stories; simple, uplifting songs; short, appropriate prayers, some of them in verse; pictures, models, and other illustrative materials; marches, drills and games; coloring, pasting, and other forms of expressional work by the pupils; the appearance and attitudes of the teachers; and the furnishings of the room. See chapters in part two of this book. (5) *Special days.* There is teaching value also in special days. There should be promotion services once or twice a year, when the first grade beginners are promoted into the second grade, and the second grade beginners are graduated into the primary department, with diplomas. Rally day, children's day, Christmas, and Easter furnish teaching possibilities. Departmental birthdays and picnics have been found helpful. See later chapters. (6) *Attendance gifts.* They help to make the department attractive and to secure regular attendance. On the first Sunday in the month, the pupil receives a souvenir which indicates his attendance for the previous month. A little red hatchet cut from cardboard, with hearts or flags pasted on to show the number of times the pupil was present, would serve the purpose for February. Any inexpensive souvenir appropriate to the season will be good. They may be home-made. (7) *Birthday cake.* A plaster of Paris cake and some candles will help in an attractive birthday service. (8) *Graded lessons.* For the first year, the graded lessons are designed to help the child to realize God as the loving Father. There are simple nature stories, showing God's love and care, stories of children for whom God has cared, and stories teaching thankfulness and helpfulness for God's love and care. For the second year the lessons teach God's protective care. There are stories of parental protection, stories of God's protection in nature and among people, and stories of expressions of thankfulness for protection. (9) *Songs.* Among the songs that have found favor in the beginners' department are the following: A Song of Thanks; God's Care of All Things; Give, Said the Little Stream; Little Child's Gift Carol; Children, Can You Truly Tell? The

First Christmas; Christmas Lullaby; The Waking Flowers; Awake, Says the Sunshine; Flowers' Lullaby. (10) *Self-expression.* The pupils should be taught to express their love, trust and gratitude through song and prayer, handwork, and simple acts of helpfulness.

CLASS CONFERENCE

1. **Illustration.** A boy of four said to his mother, "Mama, I saw an airship go right over our house." His mother said, "Oh, John, you know you did not see anything of the kind." "I know I did. And there was a big man in it, too, and it went right over our house." Was that boy telling a falsehood? Explain. What ought his mother to have done with him? A teacher says, "One of my pupils, when about four, said to me, after I had talked about Jesus' love for little children, 'You are my Jesus aren't you?'" What do you think of that teacher? How would you have felt, and what would you have done in her place?

2. **Lesson Tests.** (1) Discuss the perceptions of early childhood. (2) What can you say of so-called "children's lies" in this period? (3) What does the child imitate in this period? (4) What is the significance of the beginner's play? (5) How deal with the beginner's contrariness? (6) Why is it a good thing that the child is self-centered? (7) How many workers are needed in the beginners' department? (8) Make suggestions as to rooms, equipment, teaching, and special days in the beginners' department.

3. **References.** Lamoreaux, "The Unfolding Life," chapters 3, 4; Weigle, "The Pupil and the Teacher," chapter 3; Athearn, "The Church School," chapter 5; Wray, "The Beginners' Department;" Jacobs-Lincoln, "The Elementary Worker and His Work;" Walker and Jenks, "Songs and Games for the Little Ones;" Davis, "Nature Stories for Youngest Readers."

A Group of Primary Pupils at Work

A Group of Juniors Engaged in Sand-Table Work

CHAPTER VII

THE PRIMARY DEPARTMENT

Sunday-school pupils about six, seven and eight years of age, in the first, second and third grades of the day-school, are in what is known as the period of middle childhood, and they are members of the primary department. The child in this period continues to grow and develop rapidly, but not so rapidly as in the preceding period.

1. **Psychology of the Period.** As the child enters this period, there are no marked internal changes, but the "external, social and regulative influences are very prominent and the individuality of the child is to a greater or less extent brought into harmony with other individualities and with social customs." (1) *Egoism.* The child still is self-centered, but less so than in the preceding period. He has entered a larger world since he is in the day-school, and he is compelled to take more account of others. He wants to be with other children now, but wants to be the center of the group. As he enters this period of "competitive socialization," the new social and rivalry impulses may be appealed to through games, contests, and coöperative work. (2) *Reason.* As the child continues to acquire new perceptions, ideas as well as instincts are helping him to interpret his new experiences, and he is rapidly enlarging his store of words. His curiosity is becoming more and more rational, and he is beginning to appreciate qualities as well as things. His memory is getting stronger, but it is still weak, and it should not be overburdened with long passages of Scripture. His imagination is not less active, but it is more controlled. He is learning to distinguish more clearly between fact and fancy, and, as soon as he begins to question the Santa Claus and other myths, he should be answered frankly and shown that they are true in that they teach truth. "When reason questions the *reality* of the story, the mother and the teacher are the ones to assist the *real* to be swallowed up into the ideal." (3) *Play.* The play interests continue to be an important factor in the child's life. He will play with others now, in games, and more according to rule. If, for instance, the lesson be "The Child Samuel in God's

House," one child may represent Samuel, and another Eli. They may lie down upon chairs arranged to represent beds, some distance from each other, feigning sleep. Samuel wakes up and acts as if listening, then slips out of bed and goes over to Eli's bed and says, "Did you call me?" "No, I did not call you; go back to bed." And so on through. Such playing of the story will give the child a sense of its realness, and will enable him to get the desired impression.

2. **Training the Emotions.** The child needs to be helped into right attitudes and into a proper appreciation of values. Some of the ways in which this may be done are here indicated. (1) *Presentation of ideas.* It will not avail to say, "You ought to feel this way." The feelings cannot be commanded. It is necessary rather to present the idea which will tend to arouse the desired emotions. This may be done through story, song, picture, and object. If the teacher wishes the pupil to feel sympathy, for instance, she must help him to image a situation that will naturally arouse this emotion. (2) *Significant acts.* The teacher may do before the pupil the things which would naturally result from the emotion, as when she arouses reverence by herself assuming a reverential attitude, and approval of some good thing by herself showing approval. (3) *Expressional activity.* To arouse an emotion, and not provide for its proper expression, is to do the pupil a serious injury. Expression may be secured in the following ways: Pupils give money with which to buy food for children in mission lands; provide pure milk for sick babies; perform simple acts of helpfulness in Sunday-school; tell in Sunday-school of their helpful activities at home; bring flowers for the sick, and perhaps go with the teacher to deliver them; make some practical use of their handwork in educational exhibits, in orphans' homes, etc.

3. **Rooms and Equipment.** For years, in a certain school, the pupils from three to eight years of age were present with the adults for at least a half hour every Sunday, during the opening "exercises," sitting on the high pews, wriggling, learning to associate Sunday-school with aching limbs and confusion, and, before going to their separate rooms for the teaching, they marched the entire length of the auditorium and back the other aisle, not for their own good, but for the entertainment of the adults, who "liked to watch the dear little things." Finally, after the pastor had, through a teacher-training class, created

a sentiment for better things, the adults came to see that the main thing was *not what they wanted, but what the children needed,* and thereafter, for the whole Sunday-school time, the children were kept in their own rooms, where graded programs and better teaching were possible. The superintendent of the primary department was assisted by a secretary and a pianist, and had a teacher for each group of five to ten children. She took a general course in teacher-training, and made it a point to read everything she could find on primary work in books and periodicals. She attended Sunday-school conventions and institutes, and talked with other primary workers. She held a conference with her teachers and officers, once a month, for the making of plans and for study. She made it her busines to find and train teachers for her department. Later, when the new Sunday-school house was built, she had an assembly-room for her department, with permanent partitions and solid, hinged doors, opening into a corridor. Opening into this assembly-room, were six classrooms, with solid partitions and doors. There was also a secretary's room, coat-room and a toilet-room. Proper attention was given to the lighting, heating, and ventilation. In the assembly-room were a rug, small chairs, a piano, a superintendent's desk, Scripture and song rolls, a blackboard, and pictures, with a harmonious blending of soft, restful colors. Also there was a cabinet, containing models, plasticine, illustrative objects, sand, mission curios, and the like. In each classroom, there were a rug, low table, small chairs, pictures, sand-trays, blackboard, and handwork materials.

4. **Program and Scripture Alphabet.** The good primary superintendent is always looking for program suggestions. She has a carefully prepared outline, and varies this from Sunday to Sunday. Special programs are arranged for special days and occasions. She writes out her programs, and keeps them in a loose-leaf note-book. On one side of the sheet, is written the program, and on the other a brief summary of the day's doings, such as attendance, offering, weather, birthdays and new pupils. The program is so constructed as to provide for both instruction and expression. See chapter, The Sunday Program, in part three. One successful primary superintendent makes good use of Scripture alphabets in her programs. The verse is taught in connection with a large initial letter, about eight inches high, cut out of cardboard. The teacher holds up the letter and drills the pupils on the verse, taking one each Sunday until the alphabet

is learned, reviewing verses previously learned. Always in teaching a new verse, she seeks through question, story and explanation, to make it rich in meaning to the pupils. One of her alphabets, in part, is the following: A—A soft answer turneth away wrath; B—Be ye kind one to another; C—Children, obey your parents; D—Do good to them that hate you; E—Even a child is known by his doings; F—Freely ye have received, freely give; G—God is love; H—Honor thy father and thy mother; I—I am the light of the world; J—Jesus wept; K—Keep thy tongue from evil; L—Love one another.

5. **Various Suggestions.** A paragraph may be devoted to a few other suggestions. (1) *Graded lessons.* In the beginners' department, the child was introduced to God as a loving father. Now he is taught more about the power, love and care of this heavenly Father, and is led into effort to please him through right conduct in connection with others. Graded lessons should be used here, as in the beginners' department, even though the Uniform lessons may be used in other departments. (2) *Home activities.* The Sunday-school teacher should seek to secure the coöperation of the home in teaching the child lessons in self-control, forbearance, and helpfulness. The child should be trained in loving participation in the daily home tasks, and account should be taken of this in the Sunday-school. Talk with the parents occasionally. (3) *Day-school help.* As a Sunday-school teacher, you should coöperate with the day-school teacher. Take account of what the day-school is doing for your pupils, and be grateful for it. Build upon it. Visit your pupils' day-school, and have the teacher there to visit your class. (4) *Supply catalogues.* For many suggestions, and for materials, write for catalogues to the denominational and independent supply houses. Models, and other illustrative materials, may be had from Wm. H. Deitz and Co., Chicago, Illinois. Clay and sand may be had from Thomas Charles and Co., Chicago, or from A. Flanagan Co., Chicago. (5) *Program materials.* For suitable prayers, songs, pictures, and other program materials, consult the references at the close of this chapter.

CLASS CONFERENCE

1. **Illustration.** How does your own primary department measure up to the ideal of this chapter? What ought to be your next advance step? Plan to visit soon the best primary department of which you have heard. Do not fail to read at least one good book on primary

work every three months. See that your department has fair representation in the workers' library of your Sunday-school. You cannot afford to neglect the opportunities afforded by the "primary union," the Sunday-school convention, and the primary conferences. Are you giving your best to your pupils?

2. **Lesson Tests.** (1) Discuss the egoism of middle childhood. (2) What can you say of the reasoning in the primary department? (3) Make a suggestion relative to the play interests of middle childhood. (4) How may the emotions be trained in the primary department? (5) Make suggestions as to rooms and equipment in the primary department. (6) What of program and records in the primary department? (7) Discuss the use of Scripture in the primary department. (8) Discuss home and day-school activities in connection with the primary department.

3. **References.** Lamoreaux, "The Unfolding Life," chapter 5; Weigle, "The Pupil and the Teacher," chapter 4; Kirkpatrick, "The Individual in the Making," chapter 7; Archibald, "The Primary Department;" Jacobs-Lincoln, "The Elementary Worker and His Work;" Leyda, "Carols;" Hofer, "Primary and Junior Songs for the Sunday School;" DuBois, "The Point of Contact in Teaching;" Athearn, "The Church School," chapter 6—especially valuable for list of suitable songs and books and pictures.

CHAPTER VIII

BOYS AND GIRLS

Boys and girls about nine, ten, eleven, and twelve years of age, grades four to seven in the day-school, are in what is known as the period of later childhood, and they constitute the junior department in the Sunday-school. If the Sunday-school has trouble with the pupils in this period, it is due to lack of understanding, intelligent control, and good teaching. A teacher of a class of juniors indicated her unfitness for her task when she exclaimed, "Oh, those boys!"

1. **What Juniors Are Like.** No two juniors are exactly alike, but, at the same time, every one of them is very much like all the others in many important respects. (1) *Health.* Juniors seldom die, and are not often sick. Their general good health is due probably to their slow growth and to their outdoor life. "The infinite number of sensory motor activities already being carried on are developed and better coördinated." Juniors are full of do and dash and daring. They seem never to get tired. Their abounding energies are the dread and despair of the untrained teacher, but the delight and inspiration of the one that understands them. (2) *Perception.* Kirkpatrick says: "During this period the child's power of perception is further refined and developed by repeated observation in the case of familiar objects and by experience with new objects. In the case of new objects the child usually notices the object as a whole or some striking characteristic of it. Only gradually does he learn to analyze and perceive essential characteristics." In some respects, the junior's perception of objects is more accurate than that of the adult. (3) *Imagination.* The junior's imagination is becoming stronger, and, at the same time, more controlled, and more practical. He is able now to distinguish more accurately between fact and fancy, and sometimes, therefore, he is said to be in the "literal age." "In order that the child may become acquainted with the world beyond the immediate surroundings, he

must no longer arrange simply according to his fancy, but must learn to represent accurately according to description." He needs thorough training in constructive imagination. He needs to be helped to form accurate images, and to arrange them correctly. This may be done through models, pictures, maps, diagrams, objects, and words. (4) *Memory.* The memory is getting considerably stronger, particularly for words and facts. Kirkpatrick says: "It is probable that there is no real change in the capacity to receive and reproduce new impressions, but only in the ability to group and recall them and to assist memory by knowledge." The junior's memory for abstract truths, however, is weak, and this particularly needs to be trained. Care should be exercised, therefore, not to overload his memory with mere words and sentences and facts. He should be helped to memorize those choice selections of Scripture, beautiful poems, standard hymns, and biblical facts that he will likely need to use frequently, and they should be made rich in meaning to him in the memorizing. (5) *Reason.* The junior's ideas of truth "are still closely related to his practical experiences, to the experiences of others of whom he has heard, and to the opinions of those around him." He has acquired a great number of general truths, and holds them in some sort of relation, but he has not yet formed accurate abstract ideas to any great extent. There is likely to be some playful reasoning activity, which prepares the way for the more serious reasoning of the next period. (6) *Emotions.* "The primitive emotions that are already present, remain and become connected with various objects and experiences and combine in various ways, but there is no distinctively new instinctive emotion unless it be that of rivalry, which becomes very prominent during this period." The emotions may be developed gradually through good teaching. (7) *Will.* Greater power of control is being acquired over physical movements and mental images. The will power may be developed "through doing with concentration things that can be done effectively, for ends that are increasingly remote and that require the coördination of many activities before they can be secured." Do not do for the juniors, but help them in their own thinking, games, and expressive activities. (8)

Religion. The statistics seem to indicate that the first great religious awakening occurs in this period, and that most of our efficient Christians consider that they were converted before the thirteenth year, though many of them did not join the church until later. With proper teaching, probably most of our juniors would come into the church as intelligent Christians. Juniors should be helped to form the habits of attention, courtesy, reverence, industry, neatness, promptness, church going, praying, Bible study, and the like. They should be taught respect for law through obedience of rules and regulations.

2. **Things That Interest Juniors.** The juniors have many interests. (1) *Other juniors.* They are still self-centered to a considerable extent, but their social impulses are becoming stronger, and they like to be with others of their own age, so they are willing to yield their own way in part, for the sake of companionship, and will play more according to rule. Team play now becomes possible. This "gang spirit" should be utilized by organizing the class with name, motto, officers, and duties, under the indirect control of the teacher, and through group play and class work. (2) *Doing.* Juniors are interested in doing and making. They like to watch others do things, and they like to do things themselves. It is thus mainly that they learn and it is thus they find pleasurable outlet for their abounding energies. Now is the time for the teacher to do comparatively little talking and to make much of pupil activities, doing his teaching mainly through the work and the play of the pupils. (3) *Outdoors.* The boys are becoming greatly interested in baseball, basket-ball, football, hunting, jumping, running, swimming, fishing, exploring, collecting, and sometimes in fighting. One reason why the teacher of junior boys should be a man if possible, is that he can enter into and direct their outdoor activities. He should help to plan their games, and should take them for a tramp in the woods occasionally. The girls are interested in walking, running, collecting, croquet, brevet, volley-ball, and other outdoor activities. (4) *Ideals.* Ideal imitation is becoming strong, and the one who can outdo him is his hero. He becomes a hero-worshiper in the latter part of the

period, and his hero is the one who does things. The teacher who can do things better than the pupils will be their hero, and the best doer in the class will be the natural leader. The stories of Bible heroes should be so presented as to glorify right doing. (5) *Reading.* The junior now, for the first time, is able to read rapidly and with pleasure, and is particularly interested in books that deal with nature and animals in an attractive way, in brief biographies of the world's great doers, and in stories that abound in action. See list of books in chapter ten of part three. Also see "Selected Books for Boys," Kern, Y. M. C. A. Press, 124 East 28th Street, New York; "Books That Girls Like," Brooklyn Public Library; and a valuable list for both sexes in Athearn's "The Church School." (6) *Memorizing.* Juniors are now able to memorize sentences and facts with pleasure. The following Scripture passages are suitable: Matt. 5:1-17; 6:9-13, 25-34; 7:7-12; 13:3-8; 22:35-40; 25:1-29; Ex 20:1-17; John 10:1-11; 15:1-17; Luke 15; 1 Cor. 13; James 3:1-12; Prov. 4:14-19; Ec. 12:1-7; Isa. 53; Ps. 1, 8, 19, 23, 34, 90, 91, 95, 100, 103, 117, 121, 146. The following hymns have been recommended for memorizing: Holy, Holy, Holy—Heber; Doxology—Ken; Nearer, My God, to Thee—Adams; Faith of Our Fathers, Living Still—Faber; The Son of God Goes Forth to War—Heber; Come, Thou Almighty King—Wesley; My Faith Looks Up to Thee—Palmer; Jesus Shall Reign Where'er the Sun—Watts; We've a Story to Tell to the Nations—Sterne; Jesus, Lover of My Soul—Wesley; Blest Be the Tie that Binds —Fawcett; Who Is on the Lord's Side?—Havergal; What a Friend We Have in Jesus—Scriven; Onward, Christian Soldiers —Baring-Gould; All Hail the Power of Jesus' Name—Perronet.

3. **Some Departmental Suggestions.** There are many things in the preceding chapters and in parts two and three of this book that apply to the juniors, but it seems advisable to offer some brief suggestions here. (1) *Organization.* The juniors should be organized into a junior department, with a corps of officers and teachers, and with graded program, lessons, and equipment. (2) *Superintendent.* The superintendent may be either a man or a woman, according to circumstances, but, in either case, should be one that will take training and study

particularly the junior problems. (3) *Teachers.* Ideally, there will be four grades, and at least eight teachers, but a very small school may need to place all the juniors into one or two classes. The graded lessons include a biographical study of the Bible, and the study of the Bible by books. For a discussion of teaching methods, see later chapters. (4) *Grades.* If the school is too small to admit of at least four teachers, it may be necessary to combine two or more grades, and to use only part of the graded lessons each year. (5) *Equipment.* There should be a separate assembly-room, with rug, chairs, blackboard, piano, superintendent's table or desk, pictures on the walls, and a cabinet for materials. There should be a complete classroom for each class, with rug, table, chairs, pictures, maps, blackboard, models, and handwork materials. (6) *Program.* Have a program that meets the needs of juniors and that is in itself teaching. See chapter three in part three. If there is not a separate assembly-room for the juniors, and they must meet with the rest of the school for the opening service, then see that it is a junior service occasionally. (7) *Sexes.* In arranging the classes, separate the boys and girls if possible, as their interests are getting to be different to some extent, and the girls are developing more rapidly than the boys. They are taller and heavier than the boys, and seem to learn more quickly. (8) *Records.* Keep full and accurate individual records, marking each pupil on attendance, punctuality, handwork, conduct, church attendance, and the like. (9) *Days.* Make much of special days. See chapter seven in part three. (10) *Conferences.* A monthly departmental conference for training and coöperation is essential to the best work. The superintendent should not fail to be present at the monthly officers' conference.

CLASS CONFERENCE

1. **Illustration.** A superintendent says: "A few years ago, we had a class of junior boys in our Sunday-school who would have truly tried the patience of Job. They had no respect for God or man. No teacher could manage them. Woman after woman gave them up in despair. We tried everything we knew, but failed, and finally we sent two of the worst boys home and asked them not to come back. Of course we lost those two boys, and also the parents of one of

them." Who was responsible for this failure and the loss of those two boys? Could they have been saved to the school and to Christ and the church? How?

2. **Lesson Tests.** (1) Discuss the junior's health. (2) Discuss the junior's perception and imagination. (3) What of the junior's memory and reason? (4) What can you say of the junior's emotions and will? (5) Discuss the junior's religion. (6) Name some of the things that interest juniors. (7) Give some departmental suggestions. (8) Illustrate some point in the chapter.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 5; Athearn, "The Church School," chapter 7; Kirkpatrick, "The Individual in the Making," chapter 7; Robinson, "The Junior Worker and His Work;" Raffety, "Brothering the Boy;" McKeever, "Training the Boy" and "Training the Girl;" Puffer, "The Boy and His Gang;" Merrill, "Winning the Boy;" Harrison, "Misunderstood Children;" Winchester, "Worship and Song."

Class of Boys in Intermediate Department

Class of Girls in Intermediate Department

CHAPTER IX

THE INTERMEDIATES

Pupils about thirteen, fourteen, fifteen and sixteen years of age, day-school grades eight to high school three, are known usually as intermediates, and constitute the intermediate department. This period of early adolescence needs to be studied most earnestly and intelligently.

1. **Trying Time of Transition.** A perplexed mother, speaking of one of the finest of daughters, said: "I do not know what has come over Helen. She used to be the most obedient child I ever saw, but lately she does not seem to want to mind. She used to be industrious, and seemed to like to work, but now, she would rather sit around and read, and I have trouble getting her at her work at all. She used to have one of the sweetest of dispositions, but now she gets out of humor on the least provocation." The teacher who does not understand, is likely to be just as sorely perplexed by the phenomena of early adolescence as was this mother. The nature and importance of the changes of this period may be indicated in a discussion of three words. (1) *Crisis.* It has been called a time of "stress and storm," but it need not be that necessarily if the intermediate is dealt with sympathetically and helpfully. It is a time of crisis, and there is great danger that both the physical and the mental balance will be upset. (2) *Inconsistencies.* It has been called a time of "many moods," of apparent inconsistencies, of sudden contrasts in behavior—of goodness and badness, of activity and inactivity, of weeping and giggling, of boldness and shyness, of sympathy and cruelty, of altruism and selfishness. If the teacher once comes to understand that these apparent inconsistencies are perfectly normal, he will not take them too seriously, and will be patient. (3) *Readjustment.* The intermediate has just developed a conscious self, and this must be individualized. He has a new self with which to get acquainted. He has before him a serious problem of readjustment. Pupils, in this transition period, are no longer boys and not yet men, no longer girls and not yet women. They are having more trouble with themselves than their parents and teachers are

having with them. There are marked changes in all the special sensations, particularly the organic sensations. Says Kirkpatrick: "Changes in absolute and relative size of the body and its various organs, and changes in the rate and intensity of the physiological processes of respiration, circulation and nutrition, together with the development of almost wholly new organs, must produce profound changes in the organic sensations that form the background of consciousness."

2. **Physical and Mental Growth.** The significance of the growth in this period may be briefly indicated. (1) *Physical.* The rate of bodily growth now is more rapid than at any time except during infancy, and, in the earlier part of the period, the girls are taller and heavier than the boys. This rapid growth is in part accountable for the tendency to "laziness." During this time of rapid growth, the boys are likely to be accused by their elders of "clumsiness," and the girls of "sloppiness." This awkwardness is due in part to lack of correlation in growth of bones, muscles, and tendons, and to imperfect connections between various sense and motor-centers. It is due in part to embarrassment, when they are outside their own proper world, and when they are scolded or ridiculed. They are not particularly awkward when doing what they like to do, and know how to do. There is need now for a great variety of motor activity, but always under competent direction. They need manual work and athletics. The appetite greatly increases now, and there is need for plenty of wholesome, nourishing food. In the first of this period, the sexes seem to draw away from each other, but, by the close, there is attraction between the sexes, with a tendency to personal adornment. The tendency to pair off should not be encouraged, but the sexes should mingle freely and naturally, under proper restriction, and there should be wise sex instruction. (2) *Mental.* Memory is becoming more logical, and better serves practical purposes. There are more concepts, and they are concerned, to a greater extent, with relations and general truths. The reasoning is becoming more abstract. So there is a place in the teaching for definitions and rules, but always in connection with the concrete. There is an interest in practical science, in learning to do things by doing them. There is a tendency to over statement and wide generalizations, and these should be put to the test. The imagination in early and middle childhood was playful and fanciful, and had to do with the past; the imagination in later childhood was practically

constructive, and had to do with the present; the imagination of early adolescense is personally creative, and has to do with the future. An important part of the work of the teacher therefore is to help the pupil into right ideals by a stimulation of the imagination through stories and biography, through good literature, and through proper associations. There is a tendency in this period to become "visionary," and this may be guarded against "by providing for a large amount of objective activity in competition, and especially in coöperation, with others."

3. **Self-Consciousness and Independence.** The new consciousness of self and the growing independence of the adolescent are apparent to any careful observer. (1) *Self-consciousness.* The changes in the parts of the body, the changes in the sensations, and the changes in instinctive behavior all tend to attract attention to self. This self-consciousness may develop into an undue timidity or a dangerous morbidity. The cure is threefold. *a.* Provide many objective interests. Keep the intermediates busy. *b.* Provide proper companionship. They should not be too much alone, as they are likely to be despondent. *c.* Provide daily program, with certain hours for study, play, and practice, that they may be kept from "mooning" and "dawdling." (2) *Independence.* "Why don't you do what your sister wants you to do, dear?" This question was asked of a thirteen-year-old daughter by her mother. "Oh, I would, Mama, if she weren't so bossy." A fifteen-year-old son did not get out of bed when his father ordered him to do so, and, when the father came at him with a broom, he grabbed it, and a fight ensued. That day, the son ran away from home. Intermediates will not submit gracefully to bossing from anybody. They are beginning to be men and women, and they want more to think and do for themselves. This growing independence should be recognized, and they should be managed now, not so much by commands but more by indirection, by persuasion, by consultation, by tactful appeal to the developed selfhood. Commandments should give place to council and conference.

4. **Morals and Religion.** Pupils now become more consciously moral or immoral. Volitional activity is rather unstable at the beginning of the period, due to the necessary readjustment of relations between nerve centers, and there is necessity for making many decisions. Intermediates should be held to certain standards of morals and conduct, and yet should be allowed con-

siderable freedom. Many conversions occur during this period, and many hear the call of God to definite Christian service—to become missionaries, religious specialists, social uplift workers, Sunday-school teachers, and the like. The latter part of the period particularly is likely to be a *time of religious awakening*. These pupils may be strongly influenced now through the public sentiment of the class. Their egoism may become merged into class spirit and loyalty to the Sunday-school and the church. They may be powerfully influenced by example. The spirit of hero worship is even stronger than in the preceding period. Not only are they attracted by heroic deeds, but they are getting better able to discern heroic character. The girls greatly need the friendship of some good woman, and the boys that of some man of worthy character. One of these intermediates, in connection with his lesson, was asked to name two of the greatest men in the world, and he wrote the name of his father and that of a Sunday-school specialist who had recently spoken in his Sunday-school and visited in his home. In speaking of the latter to his mother, he said, "Say, Mama, do you think I ever could be like Dr. Blank?" To another of these intermediates, the Christ had been presented in a way to make him appear as the greatest of heroes, and one day his teacher asked, "Edward, what do you think of Jesus, anyway?" And the answer was, "Oh, I think he is just fine."

CLASS CONFERENCE

1. **Illustration.** It is said that only about ten per cent of the big boys are in the Sunday-school, and, of those we do get into the intermediate department, we lose seventy-five per cent. Find out why some boy has left this department. A fully organized intermediate department has its own corps of officers and teachers: its own separate assembly-room, with classrooms; its own graded opening and closing services, graded lessons, graded equipment, graded materials. In some of the larger Sunday-schools, where all the classes in the intermediate department are well-organized, the big boys' classes constitute a sub-division of the department with "director of boys' division," and the girls are similarly organized, with a "director of girls' division." Some would combine all the classes in both intermediate and senior departments into a "teen-age" department. The whole teen-age period is receiving much thoughtful attention, and many suggestions are being offered. Even in a very small Sunday-school, there should be at least two classes of intermediates, the sexes being divided. For further suggestions relative to work with intermediates see preceding and later chapters.

2. **Lesson Tests.** (1) Discuss the trying time of transition. (2) Discuss the physical growth of intermediates. (3) Discuss the mental growth of intermediates. (4) What can you say of the intermediate's self-consciousness? (5) How should the teacher deal with the growing independence of the intermediate? (5) Discuss the morals and religion of intermediates.

3. **References.** Athearn, "The Church School," chapter 8; Weigle, "The Pupil and the Teacher," chapter 6; Cope, "Efficiency in the Sunday School," chapter 14; Kirkpatrick, "The Individual in the Making," chapter 8; Lewis, "The Intermediate Worker and His Work;" Forbush, "Church Work With Boys;" Alexander, "The Sunday School and the Teens;" Slattery, "The Girl in Her Teens" and "The Girl and Her Religion;" Hall, "From Youth into Manhood;" Coe, "Education in Religion and Morals" and "The Spiritual Life;" MacCunn, "The Making of Character;" Latimer, "Girl and Woman;" Hall, "Youth."

An Organized Class that got too Large for the Building

CHAPTER X

SENIORS AND ADULTS

Pupils seventeen, eighteen, nineteen and twenty years of age are known as seniors in the Sunday-school, and those twenty-one years of age and over are called adults. They are considered together in this chapter, for the sake of convenience.

1. **Importance of Physical Life.** In the senior period, the body is coming to maturity. "The physical energy that before was needed for growth, can now be turned into activity and the development of strength." This is the age when athletes develop, reaching their best in the middle twenties. The Sunday-school need not consider that its mission is to develop athletes, but at the same time it should recognize the close relation between the mental and the physical, and should appreciate the attractive power of athletics. (1) *Young men.* Athletics should have an important place in their classes, both in the senior and adult departments. A wide-awake pastor in a small town organized a class of young men in his Sunday-school, with athletics as a feature, and, through an intelligent interest in the physical welfare of the young men, made himself the most potent influence in their lives. Incidentally, he put an end to Sunday baseball in the community, and to betting and profanity in connection with the games. The author was the teacher of an Agoga class of one hundred young men, from seventeen to twenty-one years of age, that had football, basket-ball, and baseball teams, and a tennis club. Match games were played with other Sunday-school teams. Many young men were thus attracted to the class, and the teacher, through his interest in athletics, acquired an influence over young men that became a considerable factor in the community in the promotion of clean athletics and clean living. (2) *Young women.* An Amoma class, in a town of two thousand, maintained a tennis club and a gymnasium class, and, in the summer, a camp on a creek about fifteen miles distant. Each morning, the young women had a Bible study hour, and, in the evening, a short vesper service was held. The camping, not only helped them physically, but helped them in their religious lives. Not all the members of

any class, either young men or young women, will be interested in athletics probably, but all should be taught the sacredness of the human body, and should be given practical hints as to food and exercise; and, with young women, this is especially important.

2. **Love and Home-Making.** "Before I became a teacher, I was in a class of about sixteen young women of senior age. It seemed impossible sometimes for the teacher to get our attention. Our minds were full of other things than the lesson. If our teacher had dropped the lesson occasionally and talked to us about our love affairs, I believe that we should have given better attention to the lesson." The good teacher will be interested in the love affairs of the pupils, and will have many opportunities, in the class and in private, to inculcate sensible ideas with regard to love and marriage. In the latter part of the senior period, the young person is likely to fall in love and to begin to plan for the making of a home. It will be well occasionally if a sensible physician can be induced to talk to the class on problems of sex and home-making. Occasionally, the teacher may put into the hands of the pupil a good book, dealing with these vital questions. Class discussions may prove helpful. The author once devoted a lesson period, in a class of young men, to the discussion of "The Ideal Wife." The young men were greatly interested, asking questions and making suggestions, and they must have been helped. In a class of young married people, there might be a course of lessons on "Home-Making in the Bible." A class of mothers might use as a text such a book as St. John's "Child Nature and Child Nurture" or Kirkpatrick's "Fundamentals of Child Study." "The religious nature is enriched by the cultivation of the human affections, and the church can well afford to direct its energies to creating those conditions which favor normal love-making and mating. The *instinct to found a home and live for one's family is sacred*, and the care and interest of the church should be round about the youth at the mating time, safeguarding them from danger and cultivating the highest ideals of marriage, home and parenthood. Every new home established should have the benediction of the church and the new family should be received into the warm and loving fellowship of the homes in the congregation."

3. **Doubts and Problems.** The senior period has been characterized as one of doubts, and the adult period as one of problems. (1) *Senior doubts.* The senior finds that the dreams of early

adolescence are impossible of fulfillment; and, as he faces the grim realities of life, he finds that he was mistaken in his ideas of many things. Possibly he finds that his early religious conceptions will not stand the test. It may be that he cannot reconcile his faith with his life, or his new science with his old religion. His science may be wrong, and his early religious training might have been superficial, but, in any event, he is inclined now to test everything by his active reasoning powers and to confront troublesome doubts. He is impatient of mysteries. He is unifying his conceptions and forming his life-creed. Moreover, the senior is likely to neglect the means of religious culture, since he is now in a position to do more as he pleases. It is easy to stay away from religious services. Possibly he will have his "fling," sow his "wild oats." This is the great crime period. It is the danger period. When he enters his twenty-first year, he crosses the "danger-line" in religion. Less than one-sixth of all conversions take place after twenty, and less than one-half of the one-sixth after twenty-five. The Sunday-school should wisely and courageously meet the needs of these young people, winning, holding and training them through organized class methods, and through a teaching that meets their doubts sympathetically and reasonably. This is the time for the thorough, systematic teaching of religious fundamentals, and for teacher-training and mission study classes. It is the time for enlisting in definite Christian activity. (2) *Adult problems.* The teacher of adults should have a sympathetic understanding of their problems. Some of them may not have recovered from the doubts of the later teens, or they may be entering a period of doubt. They may have read a book or listened to a lecture that shook the foundations of their faith, and they need assistance in readjustment and reconstruction. Others may be wrestling with the problem of right living. They want to do right, but it is difficult sometimes to know what is right, and to do the right thing when others around them are doing wrong. Possibly they have sown "wild oats" in the past and now are reaping the crop in weakened bodies and minds, and in loss of self-confidence or community respect. Many are perplexed with the problems of child rearing. Then there are those who find it difficult to make both ends meet financially, those who seem to have more than their share of sorrows, those who have domestic infelicities, and those who have other problems. Whatever the problems of adults, the

Sunday-school should help to solve them, through graded courses of study and through vital teaching.

4. **Organization and Work.** Some brief suggestions are offered. (1) *Departments.* The seniors should be organized into a department, with at least one class of young men and one of young women, with a superintendent and other officers, and with a separate assembly-room and classrooms. So with the adults. The two departments may meet together for a brief opening service if there are not two assembly-rooms. Each classroom should have a rug, table, chairs, blackboard, maps, pictures, Bibles, etc. (2) *Activities.* An organized class may do any one or more of the following things: Have a hand-shaking committee; furnish ushers for various occasions; hold religious services in jails, hospitals, and other institutions; maintain a reading room; conduct an employment bureau; manage a class benefit fund; publish a bulletin; train Sunday-school teachers; arrange a lecture course; take charge of a church service occasionally; build Sunday-school rooms; distribute invitations; conduct boys' clubs and mission Sunday-schools; have a class quartet, glee club, or orchestra.

CLASS CONFERENCE

1. **Illustration.** "In our Sunday-school in the country, we have an organized class of young men and women, called The White Tigers. Our motto is S and T, strong and true. It has been a splendid class for several years." "Our adult class met at the home of the teacher, elected officers and selected a name and form of organization. Now we meet regularly once a month, at the homes of the different members, for a social evening. The hostess serves refreshments, and each pays ten cents, which goes into a fund for picnics, flowers for the sick, special offerings for the Sunday-school, etc. There has been a great improvement in our class since we organized and went to work."

2. **Lesson Tests.** (1) Discuss the Sunday-school and the physical life of young men. (2) What can the Sunday-school do for the physical life of young women? (3) Discuss the relation of the Sunday-school to home-making. (4) Discuss the senior's doubts. (5) What is the relation of the Sunday-school to adult problems? (6) Discuss organization and work in the senior and adult departments.

3. **References.** Athearn, "The Church School," chapters 9, 10, 11; Cope, "Efficiency in the Sunday School," chapters 20, 21; Weigle, "The Pupil and the Teacher," chapter 7; Lewis, "The Senior Worker and His Work;" Barclay, "The Adult Worker and His Work;" Pearce, "The Adult Bible Class;" Bomberger, "The Why and How of the Organized Adult Bible Class;" Coe, "The Religion of a Mature Mind;" Cope, "The Efficient Layman;" Wood, "Adult Class Study."

Part II

The Teacher—Pedagogy

CHAPTER I

THE TEACHER'S PERSONALITY

Next to religion, the chief thing in a teacher is personality. One teacher succeeds, and another fails. They are equally Christian and talented. The difference is mainly in personality. One of them has an attractive personality, and the other has not. Prof. W. C. Bagley, of the University of Illinois, sent out a questionnaire, and from answers returned by one hundred representative educators, he selected ten words which, in their judgment, indicate the elements in a winning personality. Let us consider these ten words.

1. **Scholarship.** Jesus, the Great Teacher, spoke with authority because he had genuine scholarship. It may be said that scholarship includes the following: (1) *Knowledge.* However good a teacher may be, he cannot teach unless he has something to teach. A good Sunday-school teacher must have a fair knowledge of the Bible and of other materials of religious education. He must know also teaching methods, which involves a knowledge of human nature. He must have a knowledge of matter and method. (2) *Understanding.* The teacher must know matter and method in their meanings. His knowledge must be more than a mere catalogue of facts and dates and rules. It must be properly related, systematized, coördinated. It is knowledge plus wisdom. (3) *Reasoning.* The teacher may have completed a training course and have read books. This is necessary, but not sufficient. He must be mentally alert, alive in his head, and must have trained himself to think through his problems. He may not have a big brain, but he uses what he has. This teacher thinks so much of his Lord and his pupils and his opportunity that he is not content to come to the class with less than his best. I had a teacher like that once, and I used to sit in his class and weep sometimes when there seemed to be no occasion for it. It was the man himself, his convincing preparedness, his mental and moral worth, that appealed to the emotions as well as to the intellect.

2. **Sincerity.** A few suggestions may be offered to the young teacher. (1) *Be yourself.* The Lord cannot use you unless you

are present. When you are trying to be somebody else, you are not present, and the other man is not present either. In the late 'teens, I read a number of biographies of great men. As I read the life of a famous man, I longed to be, and hoped that I might be, like him, but, finally, the truth broke in upon me that it was never intended that I should be like any other individual, but that I ought to endeavor to be my own true self, trained and developed. And here again, I made a mistake. I had been welcoming all sorts of criticism, and quitting everything to which anybody objected. They said: "Don't yell when you talk," and I quit that. They said, "Don't tramp back and forth," and I quit that. "Don't stick your hands in your pockets," and I quit that. They said, "Don't run your hands through your hair," and I quit that. Then I began to realize that I had quit too many things. I had done so much trimming that there was not very much of me left, and I was becoming formal and imitative and ineffective. (2) *Do your way.* Dare to do things in your own way if, after thinking them through, in the light of the experiences of others, you are convinced that you are right. (3) *Admit ignorance.* Do not be afraid to say that you do not know when you do not, and to state a fact tentatively if you are not certain. "Bluff" may serve the demagogue, but it is out of place in a pedagogue. (4) *Avoid cant.* Steer clear of pious phrases and theological terms unless you are very sure you know what they mean, and that you mean them, and that they will mean something to your pupils.

3. **Appearance.** One's personal appearance will have much to do with his success as a teacher. Appearance is dependent mainly on neatness, style, and taste. (1) *Neatness.* In this day of soaps, bath tubs, laundries, manicure sets, and shoe polish, there would seem to be little excuse for a teacher's failure to present an appearance of strictest neatness. (2) *Style.* To ignore styles and to dress as one pleases is to attract attention to one's own eccentricity instead of to the teaching, and to dress in the extreme of style will attract just as much attention, besides indicating a weak head and a bad heart. (3) *Taste.* It is an art to conform enough to the prevailing fashions in dress so as to avoid attracting attention and at the same time to express one's own individuality in becoming cut and color. Jesus was too good a teacher to make his garb conspicuous through bad taste, by its unusualness, or because of slovenliness. One thinks of him as an attractive, well-dressed gentleman.

4. **Vitality.** A good teacher gives the impression of aliveness. He must not only be in earnest, but must seem to be in earnest. He must be physically, as well as morally, in earnest. There should be a certain vibrance ringing out in his voice, shining forth from his eyes, and asserting itself in his vigorous movements. This may be developed through attention to the following: (1) *Food.* Some teachers are half starved, and others eat too much. One should learn to eat wholesome, nourishing foods, in moderate quantities. And, while he eats, he should seek to forget his cares and responsibilities, and he should not study his lesson immediately after a meal. Nor should he eat a hearty breakfast late Sunday morning, and hurry off to Sunday-school. (2) *Exercise.* It is sometimes difficult to manage, but the teacher that would be at his best must take time for a reasonable amount of exercise in the open air every day. Among the forms of exercise suitable for most anybody, are walking, deep breathing, croquet, brevet, tennis, and volley-ball. (3) *Sleep.* The trouble with some teachers on Sunday morning is the same that we see in small children that have not had enough sleep. Some teachers are out too many evenings in the week, and up too late on Saturday night to be worth much on Sunday.

5. **Address.** Another word might come more nearly to expressing the thought, and that is geniality. A teacher should cultivate a smile and an interested, attentive manner when talking to an individual and when before the class. He should look as if it were good to be alive and to see these pupils. The pupils should at least feel that the teacher means well by them, and they would never get that impression from frowns or an abstracted manner.

6. **Reserve.** This is not opposed to friendliness. The teacher should be a companion to the pupils, and so demean himself that they will not be afraid of him. His pupils will be at ease with him and will confide in him. Many teachers have too much dignity, and are likely to be thinking more of saving their dignity than of saving their pupils, but at the same time there is necessary a certain degree of dignity and reserve in a teacher. He must not be a "joke" with his pupils. He must respect himself and believe in himself, and hold back a part of himself from the pupils.

7. **Fairness.** A spirit of fairness in the teacher will win with the pupils. Some of the ways in which some teachers are unfair to pupils are the following: (1) Hold them up to the ridicule of the other members of the class; (2) Ask questions that are too hard or give examinations that are too difficult; (3) Fail to understand and appreciate their view-point; (4) Condemn them for the very things they see in him, as, for example, tardiness or imperfect preparation; (5) Neglect to make clear exactly what he expects of them in the way of immediate answers to questions or of lesson preparation.

8. **Enthusiasm.** A teacher's enthusiasm may be expressed in some of the following ways: (1) Through hearty words of appreciation of pupils and their work; (2) Through regular and punctual attendance; (3) Through thorough lesson preparation; (4) Through the confident expression of intelligent convictions; (5) Through the expression of admiration for noble men and women; (6) Through cordial commendation of Christian conduct and heroic action regardless of sect and party; (7) Through giving reasonable reign to emotional expression; (8) Through attitudes and actions that indicate a genuine appreciation of the importance of his work as a teacher.

9. **Sympathy.** Sympathy in the teacher is dependent on the following: (1) An effort to put himself, so to speak, in the place of the pupils, and to ask himself what he would think, do, and want under the same circumstances; (2) An understanding of the pupils, and this comes through a study of genetic psychology and of the individuals in his class; (3) A developed imagination, that he may picture himself as the pupil; (4) A sense of humor, that will enable him to laugh at some things, and not take his pupils or himself too seriously.

10. **Optimism.** A teacher should believe in his Lord, his pupils, himself, and his teaching. The following is a part of a conversation between a certain teacher and myself: "I have the finest class in Sunday-school." "What sort of class is it?" "A class of boys about twelve years of age." And the following is a part of a conversation with another teacher: "I have the meanest class to teach in the Sunday-school." "What sort of a class is it?" "A class of boys about twelve years of age." It is likely that there was not so much difference really between the two classes. The difference was in the teachers. The first class knew that the teacher believed in them, and that very fact

helped them to be better, while the other class knew that the teacher thought they were "a bad lot," and that helped them to be worse.

CLASS CONFERENCE

1. **Illustration.** Think of the teacher you liked best. Did that teacher possess a personality with all the elements named in this chapter? Are all ten of these elements found in your own personality? Wherein are you weakest, and why? What then?

2. **Lesson Tests.** (1) What is the chief thing in the teacher's personality? (2) What is involved in true scholarship? (3) Discuss sincerity in the teacher. (4) What is the teacher's duty with reference to his personal appearance? (5) How may the teacher cultivate vitality? (6) Discuss address and reserve in the teacher. (7) In what ways may a teacher be unfair? (8) How may the teacher express enthusiasm? (9) How may the teacher cultivate sympathy with his pupils? (10) Indicate the value of optimism in the teacher.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 21; Slattery, "Talks with the Training Class," chapter 10; Horne, "The Psychological Principles of Education," chapter 4; Barnett, "Common Sense in Education and Teaching," chapter 12; Mark, "The Unfolding of Personality."

CHAPTER II

GETTING AND HOLDING ATTENTION

Attention is an accompaniment of all states of consciousness. Attention is "the selective function of consciousness, serving to emphasize certain details and to ignore others." The nervous basis of attention is the selective preparation of certain cortical cells that makes them easier to arouse than others.

1. **Teacher Must Get Attention.** A teacher was heard to say, "My pupils won't give attention." This teacher did not realize that the responsibility for attention rested mainly with himself, and not with the pupils. The good teacher assumes the responsibility for attention, and knows that he must get attention if he is to do any real teaching. The following suggestions are offered: (1) The teacher should realize that getting attention is a part of good teaching. The better teacher he becomes, through training and experience, the more easily will he be able to solve the problem of attention. (2) The younger the pupils, the greater is the teacher's responsibility in getting attention, for the reason that they cannot, to any great extent, give voluntary attention, that is *willed* attention. So the teacher must, through skilful teaching, get involuntary attention, that is unwilled attention. (3) The teacher is likely to have the attention of the pupils if he is an earnest student of child nature and understands the underlying mental laws and habits by which it is controlled.

2. **Removing Distractions.** All pupils are giving attention to something all the time, except when they are asleep. That is, every conscious moment is a moment of attention. Just as the field of a camera has a focus where the picture is clear and a margin where it is blurred, so the field of consciousness has a focus and a margin. The object of attention has the mind focused upon it for the time being. The teacher and his teaching must be the object of the pupil's attention if there is to be any real teaching. But, in his efforts to get attention, the teacher has competition. All around, are voices calling to the pupils, "Here! Attention! Focus your consciousness upon me." Most of these distracting voices may be removed, as follows:

(1) *Sights and sounds.* Have your class in its own room, and thus shut out the sights and sounds of other classes. At least protect your class with a screen or curtain, and shut out the sights anyway. (2) *Unsightly objects.* The classroom should be kept in good order, free from dirt, old quarterlies and papers, and all unsightly objects. (3) *Bad air.* A teacher's fight for attention against bad air is hopeless. Therefore he should see that the air in the room is kept fresh, and not too warm or too cold. (4) *Improper seating.* The seats should be comfortable, and so arranged that the pupils look into the face of the teacher. Little children are not likely to give attention when their feet are dangling in the air beneath high pews. (5) *School itself.* The school itself should be so organized and managed that the teaching will not be interfered with by collections, marking of records, and the distribution of literature. All these matters should be attended to either before or after the teaching period. (6) *Teacher's self.* Avoid affectations and peculiarities of dress and manner that attract attention to the teacher instead of to the teaching. Do not attract the pupil's attention to himself by asking him to listen or by reproving him. Do not use illustrative objects and stories in a way to attract attention to the illustration, instead of to that which is illustrated.

3. **Interest as the Basis.** The basis of attention is interest, and the bases of interest are instinct and habit. "What is attended to is determined by the purposes, the aims, the interests, the instinctive desires, that exist in consciousness, either dimly or clearly at the given time." Again: "We always attend to those details of an experience that have for us some interest or value." The pupil, then, gives attention to that which is interesting to him, to that which appears to him to have some value. One Sunday morning a teacher of a class of beginners found the children all filled with excitement over a balloon ascension which they had seen the day before. She saw there was no use trying to teach the lesson with that balloon before them. So she dropped the lesson for the time being, took hold of the balloon, and got that to going. Then she hitched the lesson on to the balloon, and sent them up together. Indeed this teacher did more than hitch the lesson on to the balloon; she turned the balloon into the lesson. That is, she made a lesson out of the balloon. The good teacher is in sympathetic touch with the interests of the pupils, and so will "present the lessons in terms drawn from their life, and adapted to the needs

they feel." This teacher knows the mental appetites of the pupils, and helps them to develop their appetites. He knows that these appetites, or interests, differ widely in different pupils, and that they differ in the same pupils as they pass from one stage of development to another. Some interests may be indicated as follows: (1) *Beginners* are interested in self, parents, brothers and sisters, playmates, domestic animals, toys and other familiar objects, insects and birds, flowers and plants, active play, and in their imaginary world; (2) *Primary* pupils are interested in home activities, other children, day-school, animals, concrete things, pictures, playing with others, and in acting the lesson; (3) *Juniors* are interested in facts, puzzles, one another, group activities, outdoor life, contests, heroic deeds of adults, reading and memorizing, and in making things; (4) *Intermediates* are interested in athletics, practical science, exceptional life, ideals, and in solving their own problems; (5) *Seniors* are interested in the opposite sex, finding their place in the world, abstract reasoning, religious problems; (6) *Adults* are interested in home-building, making a living, social life, the whole world, and in solving practical life problems.

4. **Developing Interests.** The good teacher not only appeals to existing interests, instinctive and acquired, but seeks to develop in the pupil new interests, immediate and remote. He aims, more and more, to lead the pupil to attend to tasks that are not attractive in themselves by holding before him the idea of a good to be gained in the future. "And this is the fundamental principle of human progress, this abilty to hold the attention to that which at present exists only as an aim to be achieved or an ideal to be realized." In voluntary attention, the mind of the pupil is active, is reaching out and laying hold in conscious effort, is in alert coöperation with the teacher, and so his character is being developed, for "all complicated modes of behavior are conditioned in their effectiveness by sustained and well-organized attention." The teacher may assist the pupil in developing interests in the following ways: (1) *By example.* The teacher must exemplify interest and active attention, both in preparation and in teaching. He must show, in his speech, his expression, and his movements that he is alive to the situation. He should look directly at his pupils and should speak as rapidly as is consistent with distinct and impressive utterance. He should exhibit physical earnestness as well as moral earnestness, and should move

about as quickly as is consistent with self-possession. (2) *By contact.* The following from Weigle is in point here: "Attention is, in fact, the focal point where past and present meet to determine a meaning. A repetition of the old and familiar, with no new element, cannot hold the attention and may even fail to arouse it to a passing look. A presentation of the absolutely new, with no link of connection with past experience, would fail just as completely, for it would be unintelligible. Neither the old alone nor the new alone can engage the attention. The old alone is flat and stale, and is met mechanically by habit; the new alone is meaningless. But when we can bring the past to bear upon the present; when we can see the old in the new and the new in the old, the new giving life to the old, and the old giving meaning to the new—then interest awakens, the mind is alert and attention intent upon its problem." (3) *By variety.* When a boy, I once lived for a time in a home where they had sweet potatoes to eat three times a day—and little else, except gravy. The potatoes were Yellow Yams, and they were very fine indeed, but, after having them three times a day, cooked the same way and served the same way, for six weeks, I got tired of sweet potatoes, and have never liked them since.

CLASS CONFERENCE

1. **Illustration.** Discuss the following statements from four of my correspondence students: (1) "Never wear out any one method of teaching." (2) "We have but one room, and cannot get any more." (3) "All of these distractions except bad air prevail here, and our Sunday-school is small and poor." (4) "We are trying to remove some of the distractions from our primary department. Our room is too small to accommodate our six classes, but we have the pupils in each class seated around a low table, facing the teacher, and each class is separated from the others by a folding screen during the lesson period. And the secretary is not allowed to interfere with the teaching. She moves about quietly from one class to another and marks the records from behind the screen without being seen."

2. **Lesson Tests.** (1) Show that the teacher is mainly responsible for attention. (2) Name some distractions that ought to be removed from some school you know. (3) Discuss interest as the basis of attention. (4) Show how the teacher may help the pupils to develop interests and to give active attention.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 16; Slattery, "Talks with the Training Class," chapter 7; Kirkpatrick, "The Individual in the Making," chapter 2; Betts, "The Mind and Its Education," chapter 2.

CHAPTER III

THE GRADED LESSONS

By graded lessons is meant lessons adapted to the varying needs of the pupils. In the school using graded lessons, the pupils in each grade have lessons that are different from those used in the other grades, there being as many different lessons, or selections of Scripture, as there are grades.

1. **Why Graded Lessons.** The lessons should be graded because God has graded both the pupils and the Bible. It is our part to fit the two together. How this is done may be indicated as follows: (1) In the *beginners'* department, ages about four and five, the pupil understands, or apperceives, truth in the light of his limited experiences in the home and with nature immediately about him, so the lesson materials for pupils of this age will consist of short, concrete stories that deal with simple human relations and with the wonders of nature, and that present God as the loving Father. Samples of suitable lessons in this period are A Baby in a Basket Boat, How God Fed Elijah, and A Story of the Baby Jesus. (2) The *primary* pupils, ages about six, seven and eight, apperceive truth in the light of their larger experiences in the day-school, and their problems arise in connection with children of their own age and with teachers as well as with the family group, so their lesson materials will consist of simple stories that present clear-cut moral issues and that teach obedience, kindness and helpfulness. Samples of suitable lessons are The Child Samuel in God's House, Joseph Obeying His Father, David's Care of the Sheep, How Abraham Stopped a Quarrel, Elisha and the Little Boy, and The Baby Jesus in the Temple. (3) The *junior* pupils, ages about nine, ten, eleven and twelve, apperceive truth in the light of their social instincts and relations and their delight in heroes and heroic deeds, so their lesson materials will consist of stories that treat of the outward deeds of men, showing them in actual situations which involve religious and moral crises and which present ideals and social duties and deepen the sense of responsibility. Samples of suitable lessons are Abraham's Rescue of Lot, The Report of the Spies and The Good Samaritan. The

lessons taken from the life of Jesus deal with his doings rather than with his sayings. (4) The pupils of the *intermediate* department, ages about thirteen, fourteen, fifteen and sixteen, are in the period of physical, mental and social readjustment, with an interest in exceptional and heroic life, so the lesson materials will consist of brief biographies and histories which glorify noble character and lead to the consecration of the life to Christian service. Enough of what the hero did and said is presented to show what he was and to glorify right doing as a result of right being. (5) In the *senior* department, ages about seventeen, eighteen, nineteen and twenty, the pupils have developed into greater rationality, stronger social feelings and broader interests, so the lesson materials will consist of biographical, historical, doctrinal and practical selections which show the development of ideas and ideals and practices, and of training courses which establish convictions and prepare for effective Christian service. Here is the place for the first eleven chapters of Genesis, for the ethical messages of the prophets, for the wisdom, poetry and apocalyptic literature, for more intensive historic study and for the teachings of the Gospels and Epistles. (6) In the *adult* department, ages twenty-one and over, the pupils are out in the world, meeting problems and bearing responsibilities, so the lesson materials will consist of elective courses dealing mainly with practical application of Bible teaching as presented in the teachings of the Prophets, the Gospels and the Epistles. There may be also courses in the study of Bible characters, Bible institutions, and Bible epochs.

2. **Better Than Uniform Lessons.** The graded lessons do, and the Uniform lessons do not do, the following things: (1) *Adapt themselves to the varying needs of the pupils.* Pupils differ in their powers and capacities, in their religious needs, at different stages of their development. (2) *Make the impression of progression in the mind of the pupil.* The pupils should feel themselves advancing from year to year. They should feel that they are getting somewhere, that they are making real progress, as is the case in the day-school. This gives an incentive to do real studying. (3) *Give a connected view of the Bible as a progressive revelation.* The Uniform lessons tend to give an impression of the Bible as a book of unrelated fragments, disconnected parts, disjointed pieces. (4) *Create in the pupil a growing interest and appreciation of the Bible.* When the hop-skip-and-jump method is pursued, as in the

Uniform lessons, the pupil, not only does not see the beauties of unity and progression in the Bible, but he actually acquires misconceptions and antagonisms with regard to certain of the most valuable and precious passages of Scripture, because they were presented to him before he had grown up to them.

3. **Adopting Graded Lessons.** Before adopting a system of graded lessons, it is important that those who have the matter in charge should know exactly what they are doing. They should send to the denominational publishing house for samples and descriptions of the International graded lessons. The graded lessons may be adopted with the beginning of any quarter in the year, but, in ordering supplies, it is well to remember that the graded lesson year begins the first of October, instead of the first of January. So, if the graded lessons are adopted to begin the first of January, then second quarter supplies should be ordered. In addition to the International graded series, there are other good systems of graded lessons, and it might be well to procure several sets of samples before ordering supplies. Samples of "The Constructive Bible Studies" may be had of The University of Chicago Press, Chicago, Ill., and samples of "The Bible Study Union Lessons" may be had from Charles Scribner's Sons, 153-157 Fifth Avenue, New York.

4. **How to Use the Graded Lessons.** At first the graded lessons will seem harder to handle than the Uniform lessons, but they are not, because they are better adapted to the needs of the pupils, and also because the lesson helps are better. A few general suggestions are here offered. (1) *Let the teacher make himself acquainted with the new plans at the start.* The graded lessons appear to be hard at first because they are different from the Uniform lessons, both as to arrangement and presentation. They seem hard because they are new. (2) *Let the teacher not be discouraged by failure at the beginning.* The lessons will be new to the pupils as well as to the teacher, and both must get used to them, must learn how to use them with pleasure and profit. (3) *Let the teacher not expect too much from the pupils in the way of home-work.* Failure on the part of the pupils to do the home-work assigned does not prove that the graded lessons are inferior to the Uniform lessons. The pupils that will not do the work with the new lessons probably did not work with the old, only the teacher did not notice it before. (4) *Let the teacher use his own judgment in the use of*

the new lessons. Let him give the suggestions in connection with the lessons a fair trial, and, if they will not work, he can try another way. If the pupils will not do the home-work at home, then he can have them do it in the class, or between Sundays in an extra meeting of the class. (5) *Let the teacher seek to create the impression that the pupils are complimented with the new lessons.* The pupils should feel that they are being favored with something better and that the assigned work is a privilege conferred upon them. (6) *Let the teacher show appreciation of work done by the pupils.* Much attention should be given to the pupils' work. The note-books of the pupils should be carefully preserved, and, at the end of the year, they should be given to the pupils to keep. It will be an inducement to good work, and will at the same time do good outside the class, if it is understood that the best note-book or set of hand-work is to be placed in an exhibit at a convention, given to a college library, or added to the local Sunday-school exhibit. (7) *Let the teacher of Uniform lessons determine to try the graded lessons.* He may adopt them for his own class, whether or not they are adopted by the school as a whole, consulting the superintendent of course. Success with graded lessons in one class will lead to their adoption in other classes.

5. **Graded Lesson Problems.** There are some problems to be solved in connection with the adoption of graded lessons. It may be said, "They *cost more* than the Uniform lessons, and we cannot afford them." Yes, they cost more and they are *worth more.* Graded lesson helps cost about twice as much as Uniform lesson helps, at first; but, since the teachers' helps can be used over and over again, the cost is not very much greater, after the first year. It may be said, "The graded lessons will *spoil our program and break up our teachers' meeting,* for we cannot read the lesson together on Sunday and we cannot study it together in the teachers' meeting." As to reading the lesson together, why should that be done, anyway? Nothing could be of less value in a program than the reading of the Uniform lesson responsively as it is done usually. See chapter three in part three. As to studying the lesson together in the teachers' meeting, that is out of date. There are more important things to be done in the teachers' meeting. See later chapters. In a small school, it will be said, "But *where are the teachers* for all these graded lessons?" If there are not at least nine teachers in the elementary grades, then only a *part* of the graded les-

sons may be adopted in these grades at first. If there be only one teacher in the beginners' department, the first grade lessons may be used the first year, and the second grade lessons the next year. So in the primary and junior departments. In some schools, the objections to the graded lessons are based on pure *prejudice*. There are a few who are prejudiced against graded lessons, and they will not consider any argument in their favor. They are opposed to any changes. After graded lessons have been adopted, sometimes it is difficult to get teachers and pupils to *hold on* to them long enough to demonstrate their value. The teacher who has not been studying, and who is not willing to study, will not like the graded lessons. When pupils object to the graded lessons, it is because they have been prejudiced against them by the teacher or because they have not been used to doing any real studying with any lessons. Sometimes, therefore, it is well to adopt graded lessons gradually, putting them into the elementary grades at the beginning, and then adding them in the next higher grade from year to year.

CLASS CONFERENCE

1. **Illustration.** A young woman says: "We had a pastor who knew about Sunday-school work. He got our Sunday-school to adopt graded lessons and new methods. After he left us, our superintendent wanted to drop back into the ruts, and was going to order Uniform lessons for the following year. He asked me what I thought about it, and I told him I thought so much of the graded lessons that I was going to have them for my class if I had to pay for them myself, and I gave him my reasons. I did not like to oppose him, for he is our family physician and one of the best men in the world, but is ignorant of Sunday-school work, and I felt it my duty to save our Sunday-school if I could—and I did."

2. **Lesson Tests.** (1) Give the argument for graded lessons in the Sunday-school. (2) Why graded rather than Uniform lessons? (3) Give suggestions as to the use of graded lessons. (4) Discuss some graded lesson problems. (5) Illustrate the value of graded lessons.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 12; Cope, "Efficiency in the Sunday School," chapter 8; Athearn, "The Church School;" Myers, "The Old Testament in the Sunday School."

CHAPTER IV

SECURING SELF-EXPRESSION

Self-expression is the key to good teaching. The teacher begins with some present interest of the pupil, gets him to see for himself some truth, leads him into the right attitude towards this truth, develops in him a desire to be or to do something, and helps him to live out the life principles he learns. Such teaching is accomplished mainly through self-expression on the part of the pupil, and not by telling, explaining, exhorting, or commanding on the part of the teacher.

1. **Some Aspects of Self-Expression.** (1) *The methods used.* Self-expression may be secured through handwork, or manual work, "the enlistment of the pupil's activities by the use of his hands in the work of the class," through telling by the pupil to the teacher in story or in answer to questions, through various forms of athletics properly controlled, and through acts of definite service within and without the class. The handwork may take the form of using a sand-tray and other kindergarten materials, of coloring outlines and pictures, of cutting or tearing paper silhouettes, of pasting or drawing pictures that illustrate the lesson, of decorative work of various kinds, of writing upon paper or blackboard, of modeling and molding in paper pulp, clay, or plasticine, and of making physical, political and historical maps. (2) *Dangers to be avoided.* "Manual work in the Sunday-school easily may degenerate into a meaningless fad." We must know why we have pupils to do certain things. It is not enough that the handwork keeps the pupils quiet. Simply to repress or engross their activities might do them harm instead of good. Nor is it enough that the handwork interests them. They might be interested and not be helped. The question is whether or not the handwork develops the right interests and helps us to properly expand those interests, for, as Professor George Albert Coe says, "The core of good teaching consists not in displacing present interests, experiences, and ideas, but in expanding them in the right direction." Does the handwork help in developing the character? That is its aim. (3) *Some positive values.* The pupil learns through doing, and also does be-

cause he is learning. This is the underlying principle of handwork and other forms of self-expression in the Sunday-school. Self-expression helps the pupil to respond to religious stimuli and also constitutes his personal reaction to concrete truth as he sees it and feels it. The teacher has no way of knowing whether or not he is really teaching except as he is able to secure on the part of the pupil some form of active, natural expression of his response to the teaching.

2. **Grading the Self-Expression.** There is as much need for grading the self-expression, according to the interests and needs of pupils, as for graded lessons and programs. (1) *In the beginners' department.* With pupils in the beginners' department, ages about four and five, self-expression may be secured through prayers, finger games, motion songs, marches, drills, pictures, educational toys, objects of nature, sand-tray, pasting, and coloring. The materials needed will not be expensive. They will consist of a sand-tray and sand, a box of educational toys, a box of crayolas, a bottle of paste, and some selected pictures. The school should coöperate with the home in helping the child to express his love and gratitude through gifts of money, caring for baby, feeding the pets and birds, and various acts of helpfulness to those in need. (2) *In the primary department.* The primary pupils, ages about six, seven and eight, should be directed in self-expression through song, prayer, talk, play, and work. They have outgrown the motion songs of the beginners' department, and the character of the handwork also will be changed to some extent. One of the best ways to secure self-expression in this department is to enlist the activities of the pupils in the reproduction of the lesson story. The story may be reproduced in various ways. Some of these are here suggested. *a. Telling the story.* No one in the class probably will be able to tell all the story, but all of them together can tell it, one speaking at a time, of course. In this exercise, the pupils, not only get the full benefit of the story, but they are getting fine memory training. *b. Picturing the story.* Each pupil may tell the story in a picture of his own making. The picture may be drawn in the class, upon the blackboard or upon a sheet of paper, or it may be drawn at home and brought to the class and exhibited. These pictures should elicit intelligent and helpful comment from the teacher. The work may be crude, but it will help the pupils in forming definite and clear mental pictures, and will train the imagination and strengthen the power of at-

tention. *c. Playing the story.* Let the pupils act out the story. The teacher may give suggestions as to how the story is to be acted, but at the same time the pupils should be encouraged to have their own ideas regarding the story, and to act these out. No one should be allowed to act the part of God or Jesus. *d. Illustrating the story.* This may be done by tearing paper, or by cutting out silhouettes from paper, to represent something involved in the story. It may be done by pasting appropriate pictures of persons or objects in the lesson scrap-book. The pictures used may be furnished by the school, through the teacher, or may be cut out of periodicals and catalogues by the pupils at home. *e. Writing the story.* This can be done only by the more advanced pupils in this department, but even the pupils six years of age can at least print the title of the story in the scrap-book and can illustrate it with a pasted picture or by drawing a picture. *f. Doing the story.* The pupils may be directed in simple acts of service which exemplify the teaching of the story. They may assist in getting out and putting away handwork materials, in keeping the room in order, and in other useful activities. They may tell and live the story at home. They may act out the suggestion of the story in coöperation with the other children by carrying flowers to the sick, bringing money to buy milk for sick babies or to help the babies in mission lands, etc. (3) *In the junior department.* The junior pupils, ages about nine, ten, eleven and twelve, can fill out in writing Scripture texts which are partly printed, looking up the passages in the Bible. They can do the same with Bible stories. They can write answers to significant questions. A first grade junior boy had this question to answer: "Write the names of four persons, not mentioned in the Bible, whom you think gave their lives to God." He wrote the names of his pastor, his Sunday-school superintendent, his teacher, and a Sunday-school specialist who had held an institute with his church. Another thing that the juniors do is to fill in places on outline maps or to draw historical maps, locating places and occurrences. This helps to make places and scenes real to them. The handling of oriental models helps the juniors to understand Bible customs and teachings. The handwork may be done at home or in the Sunday-school, or partly in each place, or at an extra meeting between Sundays. The department will need to be supplied with graded lesson helps, pencils, paper, models, paste, pictures and scissors. Class activities may be provided for the juniors

through class organization, and helpful forms of athletics may be arranged. The juniors may be put at useful tasks within and without the Sunday-school. The boys can plant flowers or shrubs on the church lawn, and the girls can bring flowers for the pulpit and take them to the sick. The boys can serve as a messenger corps for the pastor and superintendent. All can participate in opening and closing services, can make scrapbooks for hospitals and foreign mission stations, and can give money to help others. (4) *In the intermediate department.* The intermediate pupils, ages about thirteen, fourteen, fifteen and sixteen, can make physical and political maps, write biographies, construct models, tables, boxes and other materials needed in the Sunday-school, and they can engage in various Christian activities through class organization. The author spoke in a rural church on a very hot day, and there was a basket-dinner. There was not a tree within a mile. The heat was almost unbearable. The church had been worshiping in this location thirty-eight years, and there was not a year in all that time when any class of intermediate youths in that Sunday-school would not have been glad to set out trees in the church yard if some one had suggested it to them. The intermediates in that school would have also decorated the church for Christmas and other entertainments. Care should be exercised that the worship in this department be a genuine expression. (5) *In the senior department.* The senior pupils, ages about seventeen, eighteen, nineteen and twenty, can write essays, make talks, conduct debates, engage in athletics, play in an orchestra, sing in a quartet or chorus or glee club, act as ushers, hold meetings on the street and in jails, hospitals and elsewhere, and, as athletic leaders, teachers, etc., help to train the intermediates. A teacher says: "In our Philathea class last Sunday, after studying the lesson 'Hearing and Doing,' we decided to put the lesson into practice by arranging to get some new members into the class, by clothing three poor children so they could attend Sunday-school, and by appointing a standing committee to take flowers to some shut-ins and read to them." (6) *In the adult department.* The adult pupils, ages twenty-one and over, can discuss vital questions in the class, supply classes when teachers are absent, take permanent positions of usefulness in the church, etc., etc.

CLASS CONFERENCE

1. **Illustration.** "Have your pupils draw maps or make drawings of persons and objects. Have them build up work-books of their own. Pupils will often do loving labor in decorating and illustrating a note-book of their very own. I have known pupils in a school that was too poor to buy even one-cent pictures to hunt up advertising pictures in newspapers and magazines, for the purpose of illustrating the outlines and answers in note-books. A good general principle is not to tell your pupils anything that you can get them to find out for themselves. Let them hunt up points during the week, and report on the following Sunday. Let the more able students assist those who have been absent or are behind with their work. Pupils who are thus active toward the material of the lesson will generally find that the lesson grows vivid thereby."

2. **Lesson Tests.** (1) Name some methods of securing self-expression. (2) Indicate some dangers to be avoided in the use of handwork. (3) Indicate the value of self-expression. (4) Indicate the types of self-expression which may be secured in the various departments.

3. **References.** Cope, "Efficiency in the Sunday School," chapter 17; Weigle, "The Pupil and the Teacher," chapter 15; Athearn, "The Church School;" Littlefield, "Handwork in the Sunday School;" Hartshorne, "Worship in the Sunday School."

CHAPTER V

STORY-TELLING IN TEACHING

Jesus, the Great Teacher, was a master story-teller, and he who would follow Jesus as a teacher must learn how to tell stories and how to make a wise use of them in teaching. "The stories of the Gospels have done infinitely more to influence the lives of men than all the books on systematic theology that the church has produced in twenty centuries of time."

1. **The Power of the Story.** The story presents abstract truth in concrete form. It is a most effective method in teaching because of the following facts: (1) *It appeals to the imagination.* The story enables the mind to image, to picture, the truth. By putting the truth in concrete form, the story causes it to be seen, realized, understood, apprehended. The pupil sees himself in the story, without at first realizing that it is himself. He sees things in their proper relations. He forms correct images, he actually sees the truth. Prof. John Dewey says: "I believe that if nine-tenths of the energy at present directed towards making the child learn certain things were spent in seeing to it that the child was forming proper images, the work of instruction would be indefinitely facilitated." (2) *It appeals to the emotions.* The story arouses love, hate, disgust, sympathy, admiration, and other emotions. Action is largely determined by emotion, and it is of the highest importance that there be aroused in the pupils the proper emotions. This may be done most effectively through the story. Nathan brought David, the adulterer and murderer, to repentance through a story that appealed to his emotions. It was a simple little story of how a rich man mistreated a poor man, robbing him of his little lamb. The story stirred David's emotions. In righteous anger, he declared that the rich man ought to die. Then the teacher said plainly, "Thou art the man"—after David had been stirred in his emotions and had reached a right conclusion before he saw that the story applied to him and while his judgment was clear and unbiased. (3) *It appeals to the will.* While arousing the proper emotion, the story at the same time is making a powerful appeal to the will through indirect suggestion. A suggested

idea is presented to the mind so strongly and attractively in the story that it issues in action. Far better than telling a boy to do a brave deed, is to tell of another boy who did a brave deed. Instinctive imitation will tend to lead him to act as the character in the story acts.

2. **The Characteristics of the Story.** The good story has five chief characteristics. (1) *Meaning.* The story must have a meaning, a point, a lesson. It must teach a truth. Jesus told the story of a prodigal son to teach God's love for man, and he told the story of a good Samaritan to teach man's love for man. (2) *Attractiveness.* The story must be such that the pupils will enjoy it for its own sake. It must be worth telling just as a story. (3) *Unity.* Everything in the story must tend to make the desired impression. Everything that helps to do this must be included, and everything that does not help to do this must be left out. The story should not be burdened with secondary characters, unnecessary details and irrelevant incidents. (4) *Action.* The story must have action, life, movement. It must tell of things that were said and done, rather than what was felt or thought. Of the one hundred and seven words in one of the parables of Jesus, thirty-three are verbs. What the character did must tell what he was. (5) *Adaptation.* The materials of the story must be suited to the pupils, must be connected in some way with their instincts and their interests, and the language must be adapted to their understanding. Stories for little children will be very different from stories for older pupils. They will be shorter, simpler in construction, clearer in language and meaning. Always, the story materials must be more familiar to the pupils than the truth the story is meant to illustrate.

3. **The Arrangement of the Story.** A story must have a hero, action, a plot, and a solution. Or, to put it in a better way for the teacher, the story must have the four following things: (1) *A good beginning,* one that gets attention and arouses interest in what is to follow. Sometimes this beginning introduces and characterizes the leading person or persons of the story. Sometimes it provides a background for the action. Again, it may give a hint of the line of thought to be developed, or it may awaken the kind of feeling the story is to evoke. The beginning should be just as short as is consistent with its purpose. Usually a few snappy sentences will be sufficient. (2) *An orderly succession of events,* everything coming in its nat-

ural, logical order and preparing for the climax without revealing it beforehand. (3) *A proper climax.* The climax is that which makes the story, that which gives meaning to the whole. It is the focus of interest. It is the ball in the load of the gun. It is the point of the story, and it is that for which the story exists. Here is where the moral impression is made if made at all. Failure here means failure altogether. Frequently the climax has in it the element of surprise, to strengthen the effect. (4) *A suitable ending.* Sometimes the climax itself may form the fitting close, but usually a few sentences will need to be added to make it evident that the story really has arrived at the stopping place. The ending of the story must leave the mind at rest, so the pupil can go back and think over the deeper meaning of the story and get the full impression.

4. **Dressing Up the Story.** The teacher who would make the story a work of art should heed the following suggestions: (1) *Use direct discourse.* Let the characters do their own talking in their own words, instead of telling what they said. (2) *Give the speeches in verse* in some of the old stories in which action predominates and conversation is brief, particularly when the story is for younger children. (3) *Employ rythmic repetition* whenever possible. This rythmic repetition of certain significant words or phrases has the pleasing effect of poetry and music, and tends to deepen the impression. (4) *Use short words and short sentences,* especially in stories for smaller children. Use common, well-known words, even colloquialisms, and the simplest grammatical constructions, so that the pupil may be able to devote his whole attention to the story itself. (5) *Sometimes the story should be given a fresh form.* An old story in a new dress may be very attractive. Put freshness, individuality, originality, into the telling as much as possible. This suggestion has its limitations, because in retelling stories to younger pupils, it is necessary to repeat the exact words, at least in part. (6) *Put expression into the telling of the story.* Let voice and gesture and change of countenance help to convey the meaning and deepen the impression of the story. The teacher should put his whole self into the telling, and act out the story—but should not so overdo it as to take attention from the story itself to its telling. The teacher must feel the power of the story himself, and then show that he feels it in the enthusiastic, animated telling of it to the pupils. It is bad to spoil a good story by bad telling.

5. **The Story Interests of Pupils.** As the pupil grows, his story appetites change, as do his other appetites. In each stage of his development, there appears a new soul-hunger that must be satisfied with a new type of story, else the pupil will be forever deprived of certain necessary nurture, and will fail of the highest development and usefulness. The dominant story appetite, or interest, of each of the periods may, for convenience of treatment, be characterized by one word, if it be remembered that other interests exist at the same time and that the interests of the periods overlap. (1) *Nature.* Stories that reveal to the little child two and three years of age the wonders of nature, animate and inanimate, will develop in him the God consciousness. Very simple, short stories in which seeds and plants and flowers and animals talk, with repetition of phrases and verses, will help to fix in the soul of the cradle roll child the idea of the presence of a great loving God. At the first, the "story interest begins with lullabies, rhymes, and jingles." Such cumulative stories as "Three Bears" and "This Little Pig Went to Market" will be effective. (2) *Protection.* Pupils in the beginners' department, about four and five years of age, may be helped into an appreciation of the protecting power of the loving God through stories of parental protection of babies, of animals protecting their little ones, and of God taking care of the things and the people he has made. (3) *Helpfulness.* While the interests of the two preceding periods are still operative in the primary pupils, about six to eight years of age, the emphasis now should be placed upon stories that develop in them a thankful spirit towards the good God, and that lead them to express it in simple acts of helpfulness for baby, mama, papa, teacher, schoolmates, and others. They may have been thus trained to some extent in the earlier periods, but now for the first time they are able to help effectively. These stories present concrete examples of doing the will of God—Jesus, his helpers, and others. (4) *Achievement.* To the juniors, about nine to twelve years of age, there is possible a far wider range of helpful performance. They can do, go, and make more for others, because of their increased knowledge and their greater ability to coöperate with others. They are interested in the world's doers, and they may be effectively taught through brief biographical stories. (5) *Attainment.* The intermediates, about thirteen to sixteen years of age, are becoming better able to appreciate the character behind the deed, and are forming ideals of what they

themselves hope to become. They can be helped through more extended biographical stories that glorify noble character and right living. (6) *Courtship.* In the seniors, about seventeen to twenty years of age, the sex impulse is strong, and gives color to the whole life. The religious teacher should recognize its close relation to the religious impulse, and make an extended use of biography and history involving courtship interests. (7) *Struggle.* The interests of adults are varied, but the teacher always may count on the value of stories of struggle to solve such life problems as those of love, in business, for existence, regarding right and wrong.

CLASS CONFERENCE

1. **Illustration.** Can you recall some story that has greatly influenced your life? Try to explain its power. Are you thinking of a teacher whom you liked? Was that teacher a good story-teller? Analyze some good stories in the light of what is said in this chapter.

2. **Lesson Tests.** (1) Give three reasons for the power of the story. (2) Give five characteristics of a good story. (3) Discuss the arrangement of the story. (4) Discuss the story as a work of art. (5) Indicate the story interests of pupils in the various periods of development.

3. **References.** St. John, "Stories and Story-Telling;" Keyes, "Stories and Story-Telling;" Sly, "World Stories Retold;" Stewart, "Tell Me a True Story;" Bailey and Lewis, "For the Children's Hour;" Bryant, "How to Tell Stories to Children" and "Stories to Tell Children;" Houghton, "Telling Bible Stories;" O'Grady and Throop, "The Story-Tellers' Book;" Wyche, "Some Great Stories and How to Tell Them."

CHAPTER VI

FINDING GOOD STORIES

The Sunday-school teacher should be always looking for and working on good stories for class use. In considering whether or not a story will be suitable, the teacher should keep in mind the outline of story interests as given in the preceding chapter. A story must be properly graded as material if it is to be effectively used as method.

1. **The Materials of the Story.** There are two general classes of stories—idealistic stories and realistic stories. The realistic stories profess to deal only with facts, while the idealistic stories do not profess to deal only with facts. Both alike are valuable in the teaching of moral truth. "The one essential for idealistic stories is not that they should be true but that they should clearly and impressively set forth a truth." Among the most valuable forms of idealistic stories are fairy-tales, folk-tales, myths, legends, fables, parables, and allegories. As to realistic stories, there is a great variety from which to select. "Stories from history and biography, personal reminiscences, true stories of animals, and all others that profess to be accounts of actual happenings belong to this class. They have a special value because besides suggesting a principle they also indicate how it may receive specific application in life. The deeds of the Christian martyrs and of the modest heroes of every-day life have a certain power which is beyond that of the most beautiful myth. The story of what Jesus did means more than all the visions of all the prophets." (St. John.) The Bible itself is the great treasure-house of stories for the Sunday-school teacher, but also outside the Bible he will find rich story treasures which he may use as illustrations.

2. **Preparing the Story.** A story cannot be well told without careful preparation. There are at least four steps that must be taken in the preparation of a Bible story. (1) *All the facts must be brought together and arranged in order.* If the story be the feeding of the five thousand, for instance, it will be necessary to read all the four accounts, in Matthew, Mark, Luke

and John, and also the parallel passages, and then to consult the dictionaries and commentaries. All the facts thus obtained must be fitted together in order. In this case, it will be difficult in a place or two to decide on the right order, but the decision must be made that seems best to agree with all the facts. (2) *Details must be filled in through the exercise of the constructive imagination.* One must be able to see, in the story of the feeding of the five thousand, the crowds in their bright garments of red and blue and yellow against the dark green of the grass, arranged in symmetrical rows and looking like an immense flower-garden. One must be able to see Peter as he receives his little portion of the lunch, the incredulous astonishment on his face, his hesitation to start out on what seemed to be such a silly, futile business, and his impulse to utter a foolish protest. (3) *The story must be adapted in arrangement and language to the interests and needs of the pupils.* In a story so rich in materials as that of the feeding of the five thousand, there will need to be a shifting of emphasis, according to the class for whom it is intended. For one class, the story will be so arranged as to place emphasis upon the little boy and his lunch, and for another class upon the assistance of the twelve, upon the orderly arrangement of the people, or upon the collection of the scraps. (4) *The story must be learned and practiced.* This does not mean that it must be memorized altogether. Usually only certain words and phrases need to be memorized. But, after carefully arranging all the facts in order and filling in the necessary details and adapting all to the purpose in mind, the teacher should think through the story in his own language for the most part, and get it thoroughly fixed in mind. Then he should practice telling it to a friend before using it in the class.

3. **Bible Story for Adults.** It was during the closing, strenuous days of Jesus' great Galilean ministry, when His popularity was at its height. The increasing crowds that pressed about Him were further augmented at this time by companies of pilgrims who were on their way to Jerusalem to attend the Passover, the great annual religious festival of the Jews.

So besieged was Jesus by the curious crowds that He could hardly find time to eat or sleep, and He was tired with His teaching and preaching and healing. His twelve disciples, who had returned, two by two, from a tour of ministry and miracles,

also needed rest, and Jesus said to them: "Let us get away from here and go to some quiet place and rest awhile." So Jesus and the Twelve made their way out of the crowd, and out of Capernaum, down to the shore of the Lake of Galilee near-by, where they entered a big fisherman's boat, and sailed eastward about four miles to the northeastern shore, intending to find a suitable resting-place near the town of Bethsaida.

When the crowds saw the direction in which Jesus and His little band of followers were going, some followed in boats, while most of them hurried on foot around the northern end of the lake, outstripping the boat. These were joined by other crowds from the towns and the country districts round about. When Jesus landed and saw the great throngs of people, He looked into their faces and down into their hearts, and, though He knew they had come out of a morbid curiosity aroused by the reports of His miracles, He knew also their deep soul-needs, and He felt very sorry for them. For they seemed to Him as sheep without a shepherd—they had no competent religious leaders.

So, instead of driving the people away, or slipping away from them, He welcomed them, and gave up His rest. He advanced to a place on the hillside, where, surrounded by the Twelve, He taught and healed as the throngs came and went. This labor of unselfish love He continued during the hours of the morning and until late in the afternoon. Then, as the sun began to sink beyond the hills, His disciples pressed about Him, and one of them said: "We are out in the country where there are no homes, and the day is nearly gone; send the multitudes away that they may go into the towns and to the homes in the country districts round about and find food and lodging." Jesus answered: "That is not necessary; you can give them food to eat, can you not?" Jesus said this to test their faith. He knew what He was going to do.

Philip voiced the sentiment of the surprised Twelve in these words: "We have only about thirty-five dollars in the treasury, and that would not buy enough food to furnish a taste for each one." Jesus replied: "Look around and see how much food is to be found in the crowd." After making a thorough search, they returned, and Andrew made this report: "All that can be found is a boy's lunch of five crackers and two sardines, and what would that amount to among so many?" To their amazement, however, Jesus said: "That is enough; bring the boy and his lunch here." The boy stepped forward, and handed what he

had to Jesus, who took it and thanked him, and said to the Twelve: "Seat the people in orderly dining companies, each company composed of about one hundred, so you can serve them quietly and quickly." When the people had been thus arranged in dining companies, probably as many as ten thousand altogether, their bright, varicolored robes and dresses set off by the dark background of heavy, green grass, they must have looked like an immense flower-garden.

After all had been arranged to His satisfaction, Jesus held the lunch in His hands, while the Twelve stood in order before Him, and, reverently looking up to heaven, said: "Blessed art thou, Jehovah, our God, King of the world, who causes to come forth bread from the earth." Then He broke the five crackers and two sardines into little bits, and divided these among the Twelve, instructing them to distribute among all the people. You can imagine the impulsive Peter as he receives his little portion. See the incredulous astonishment on his face, his hesitation to start out on what seemed to be such a silly mission, and the impulse in his heart to utter a foolish protest: "Do you expect these few crumbs to fill a thousand mouths?" But Peter restrains himself, and follows instructions. Now see Peter as he passes from one to another in the long lines, giving out of his never-failing store. As the miracle grows, Peter's wonder and faith grow.

When all have eaten all they want, and the Twelve again stand before Jesus, Peter is a changed man. He is glad now that he did not protest, and that he quietly did as he was told. Now he can scarcely keep from falling at the feet of his Lord and pouring out an impulsive plea for the pardon of his sinful unbelief. But, listen! Jesus is speaking again. "Gather up all the scraps, that nothing be wasted." Peter picks up a big lunch-basket, and goes to work again, this time without any hesitation. In a little while he comes back with his basket full of the scraps. He has more food in his basket now than all of them had to start with, before the people were fed. And each of the others has his basket full. There are twelve baskets full of the scraps left over.

Peter has been going to school again. He has learned a lesson of faith in the power of Jesus to supply all human needs. He has learned a lesson in means, that Jesus uses His followers as agents in the meeting of human needs. He has learned a lesson in order, that Jesus works in an orderly, systematic, lawful way.

He has learned a lesson in economy, that Jesus would have nothing wasted, of food or money or effort. He has learned a lesson in stewardship, that Jesus will accept and use even so small a gift as a little boy's lunch.

CLASS CONFERENCE

1. **Illustration.** Angela M. Keyes: (1) "Every genuine story, sense or nonsense, is a glimpse of life, which will early give guiding knowledge and experience." (2) "The story will widen the child's outlook on life. On the wings of the word the listener may fly away to the uttermost bounds of the earth. In the story world he, if poor, may be rich; if sad, merry; if inarticulate, he may find expression." (3) "The story-teller must himself possess the story before attempting to give it to another. To get the story, relax your imagination and sympathy and let them go out to it. Conjure up its scene and people and happening."

2. **Lesson Tests.** (1) Distinguish between idealistic and realistic stories. (2) Name some classes of idealistic stories, and some of realistic stories. (3) Give four suggestions relative to preparing the story. (4) Which of the Bible stories do you like best? Why?

3. **References.** See preceding chapter.

CHAPTER VII

QUESTIONS AND PICTURES

"Methods are many, principles few; methods may vary, principles never do." Probably the most valuable method, one that can be used effectively in all the grades, is the story method, to which we have devoted two chapters, but there are many other good methods. There is no one best method to be used all the while, and the teacher needs to learn to use various methods, according to the lessons used and the grades taught.

1. **Question Method.** The question method in teaching has been much used, and also greatly abused. A. *There are three general considerations.* (1) *Questions should be vital.* It is an abuse of the method to spend twenty-five minutes asking, from a "quarterly," questions designed to draw from the pupils mere statements of memorized facts, particularly when it is in effect a process of pumping from a dry well. If the pupils could answer correctly all these questions, they would not be helped thereby into vital truth and righteous living. Questions should not magnify details and the comparatively unimportant. (2) *Questions should be clear and definite.* All ambiguities should be avoided, and no doubt should be left in the pupil's mind as to what the teacher is driving at. Usually the shorter the question, the better. Questions that call for two or more answers, or that are so general as to admit of ten different answers, only confuse the pupil and retard learning. (3) *Questions should be thought-provoking.* Questions should be so constructed that they will provoke thought in the pupils and evoke questions from them. Usually only one pupil should be allowed to answer at a time, and he should be designated by the teacher after the question is asked. Pupils should not be expected to answer according to a fixed order, according to location or alphabetically, as this encourages inattention. For the same reason, do not repeat the questions or the answers. Usually do not ask questions that can be answered by a simple yes or no, as they encourage guessing. Pay but little attention to the raising of hands, and give the slow pupils a chance. Only occasionally ask "sign-board" questions that indicate the answer, or "ellipti-

cal" questions that supply part of the answer. Conserve the element of surprise. B. *There are various types of questions that may be used in the Sunday-school.* (1) *Informational questions* seek needed information. This is the original type of question. Such questions have great value in any class. They indicate genuine interest and enable each one that gives an answer to feel that he is making a real contribution. They give life and realness to a recitation. Thus the teacher may gain detailed information regarding a subject that he has mastered in its fundamentals, and he may learn the views and opinions of his pupils. On the other hand, the pupils will gain valuable, direct information when they are encouraged to ask questions of the teacher and of one another. (2) *Examination questions* have an important place if they are so constructed as to constitute a real test of the pupil's knowledge and to serve as a motive to its better organization. These questions should deal with essentials, ignoring incidentals, and they may test either memory alone or thought. (3) *Review questions* may serve to freshen and strengthen impressions and to organize them into a larger mental whole, but it is a serious mistake to get into the habit of formally reviewing the lesson of the previous Sunday at the beginning of each recitation period, for a memory test of this kind deadens thought and dissipates interest. The review should constitute a new view, and it may come in the middle or at the end of a recitation, or not at all, according to circumstances. (4) *Preparation questions* are akin to review questions, and may be used to awaken interest and to call up in the mind of the pupil something already learned as a basis for more learning. A question regarding the beginner's mother or a recent picnic, for instance, might prepare for the telling of the lesson story. (5) *Developing questions* lead the pupil to see facts in their relations and to do some real reasoning. They are exceedingly valuable, particularly with pupils above the primary grades. This inductive process is a slow way of leading the pupil to a truth, compared with the deductive method wherein the teacher simply tells this truth, but it is better education. This method may be overdone, as there is neither time nor opportunity for the pupil to learn everything for himself under the direction of the teacher, and there will need to be a good deal of telling along with the developing. (6) *Personal questions* "make a direct appeal to the will, search the heart and arouse the conscience." There should be an

occasional use of such questions above the primary grades. Samples of such questions are: "What would you have done under the circumstances?" "In what respect are you different from the man in the lesson?" (7) *Corrective questions* may be used rarely with very forward or obstreperous pupils to confuse them, check them, or shame them. (8) *Rhetorical questions* that do not require an answer may be used on occasion for emphasis.

2. **Picture Method.** Suitable pictures should constitute an important part of the subject matter, or teaching materials, of the Sunday-school in all departments, for pictures teach just as truly as do the words of Scripture. When we are thinking of the way in which pictures are used in teaching, we may properly speak of the picture method. Pictures are exceedingly attractive, are an aid to perception, contribute to unity of impression, and save time for both teacher and pupil. There should be a few pictures, preferably but not necessarily framed, artistically hung on the walls of the assembly-room of each department, and also in each classroom, and there should be a liberal use of pictures in each class. Pictures may be found in the graded lesson helps and in newspapers and magazines, and prints of great paintings may be obtained at a nominal cost from the supply houses. Pictures at one, two and five cents each may be obtained from the following: Perry Pictures Co., Malden, Mass.; George P. Brown and Co., Beverly, Mass.; W. A. Wilde Co., Boston, Mass. The stereoscope and stereographs are exceedingly valuable for class use, particularly in the junior and intermediate departments, and they are not very expensive. The stereopticon may be used with profit occasionally. Slides and lanterns may be rented for a reasonable sum. The larger Sunday-schools could make effective use of moving pictures. All selections of pictures should be made with a view to their teaching value, and should be graded to meet the needs of the pupils. No picture on the wall of an assembly-room should be duplicated in any other assembly-room, and there should not be duplications in the classrooms, that every pupil may look upon new pictures as he passes from class to class and from department to department. The following are some of the pictures regarded as suitable: (1) *Beginners' department.* The Sistine Madonna, Raphael; The Infant Samuel, Reynolds; Holy Night, Correggio; Dignity and Impudence, Landseer; The Age of Innocence, Reynolds; Brittany Sheep, Bonheur; Feeding the Hens, Millet; King Charles'

Spaniels, Landseer; The Sheepfold, Jacque; The Divine Shepherd, Murillo; Christ Blessing Little Children, Plockhorst. (2) *Primary department.* The Flight into Egypt, Van Dyck; The Arrival of the Shepherds, Lerolle; Saved, Landseer; A Helping Hand, Renouf; Milking Time, Dupre; The Finding of Moses, Delaroche; Feeding Her Birds, Millet; A Distinguished Member of the Humane Society, Landseer. (3) *Junior department.* Detail Head of Christ, Hofmann; The Angelus, Millet; Christ and the Fishermen, Zimmerman; Washington Crossing the Delaware, Leutze; The Horse Fair, Bonheur; The Monarch of the Glen, Landseer; The Minute Men, French; The Holy Family, Murillo; Temperance, Burne-Jones; State capitol building. (4) *Intermediate department.* Christ among the Doctors, Hofmann; Christ and the Rich Young Ruler, Hofmann; The Transfiguration, Raphael; Man with a Hoe, Millet; Christ in Gethsemane, Hofmann; Moses, Michelangelo; Breaking Home Ties, Hovenden; Panoramic view of Jerusalem.

CLASS CONFERENCE

1. **Illustration.** A correspondence student, an intelligent young matron in a small town, says: "I have used most with my class of thirteen-year-old girls the quarterly method. In fact the quarterly method has been practiced in our school extensively. I was discouraged with my class. They did not seem to be interested. Now I realize that the fault lay in me, and not in the girls, as we depended too much on the quarterly. Lately I have been using other methods, mainly the question and picture methods, and I am delighted with the results. The members of my class are delighted, too. Now we use our quarterlies only at home."

2. **Lesson Tests.** (1) Discuss three general considerations in connection with the question method. (2) Discuss the three most important types of questions. (3) Give general suggestions relative to the picture method. (4) Name some pictures suitable for use in the beginners', primary, junior and intermediate departments. (5) How may a small Sunday-school obtain such pictures? (6) Report an example of either the question or the picture method as you have seen it used.

3. **References.** Weigle, "The Pupil and the Teacher," chapters 13, 17, 18; Charters, "Methods of Teaching," chapter 18; Athearn, "The Church School;" Singleton, "Great Pictures Described by Great Writers;" Puffer, "The Psychology of Beauty."

CHAPTER VIII

OTHER METHODS OF TEACHING

In the preceding chapter, the question and picture methods have been considered, and in this chapter suggestions are given relative to the drill, blackboard, object, lecture, research and verse-by-verse methods. Usually the teacher will not use any one method alone, but will combine two or more methods in each recitation.

1. **Drill Method.** Always there will be a real place in the Sunday-school for the drill method, which is used mainly in helping the pupils to memorize thoroughly such important facts and statements of truth as they are likely to need for frequent, ready use. Drills should be short, rapid, accurate, orderly, varied, and interesting. Some of the possibilities of this method are here indicated. (1) In the *beginners'* department, there may be finger exercises, marches, and song drills. (2) In the *primary* department, there may be a Scripture alphabet drill by the superintendent, song drills, etc. (3) In the *junior* department, the drill will find its best opportunities. Juniors may be drilled on the names of the books of the Bible, on the names of the apostles, on finding Bible passages, and on locating biographies in the Bible. They may be drilled on choice Scripture selections and on some of the great hymns, both new and old. They may be drilled on locating places on maps. They may be drilled on short catechisms. It would be a mistake to begin to teach a catechism earlier than this period, and there should be only a limited amount of it here, for the reason that catechisms embody abstract truth. In all memory work, there should be first explanation and then repetition. (4) In the *intermediate* department, there may be map drills of various kinds, drills on biographical and historical facts, and more memorizing of Scripture and hymns. (5) In the *senior* department, there may be drill on doctrinal statements and in the use of atlas, dictionary and concordance, and further memorizing of Scripture and hymns. (6) In the *adult* department, there may be map and factual drills.

2. **Blackboard Method.** A high school teacher was heard to say: "I should not be willing to teach where I could not have a blackboard, and a good school would not want me if I did not use a blackboard." Every Sunday-school teacher above the primary grades ought to say, "I must have a blackboard." The blackboard may be of slate in the wall of the room, may be of cloth hung on the wall, may be of wood on a standard, may be of cloth and adjustable with frame, or may be of pulp for the lap. It is possible to get a blackboard for a small sum or to have one made by some of the intermediates. It is not necessary, or desirable, that the teacher should be an artist in order to use the blackboard effectively in teaching. He needs only to say, "I will," and then keep trying. Some uses of the blackboard are indicated. (1) In the *beginners'* department, in connection with the lesson story, one may draw marks and outline figures to aid the pupils in forming images in their minds of persons and objects and roads. (2) In the *primary* department, a similar use may be made of the blackboard. One teacher, in telling the story of "A Little Boy and His Lunch," in the feeding of the five thousand, drew with five strokes a picture of a boy, with five circles for the five loaves, and two simple outlines of fishes. Third grade primary pupils will be interested also in words and short sentences, placed upon the blackboard by the teacher or by themselves. (3) In the *junior* department, there may be written upon the board, important words, names of lesson characters, outline maps and statements of fact. Pupils in this department will be interested in blackboard work that has in it the element of surprise, wherein the outline is changed into something else by an added stroke or two. One teacher has made effective use of a bright boy who smokes cigarettes and drinks beer in order to become a big man, and is changed into a big pig. (4) In the *intermediate* department, the blackboard may be used for maps, questions, important statements and outlines of facts. (5) In the *senior* and *adult* departments, there may be blackboard maps and lesson outlines. Difficult words will become easier when placed upon the blackboard.

3. **Object Method.** The object method, like the picture and blackboard methods, is exceedingly valuable because it is a method of eye-approach, and we know that far more gets into the mind and life through the eye than in any other way. Objects may be used to lend reality to the lesson story or to sug-

gest the thoughts which the teacher wishes to arouse in the minds of the pupils. Some of the ways in which objects may be used in Sunday-school teaching are the following: (1) *Models* of oriental sandals, sheepfold, well-curb, water-jar, etc., will help to transport the pupil into the Bible times and make real to him the Bible stories and descriptions. Care must be exercised, however, that the pupil shall not acquire a wrong idea of the size of that which is represented by the model. (2) *Common objects* of today may represent objects of Bible times. For instance, in telling the story of the feeding of the five thousand, the five loaves may be represented by crackers or hard-tack, and the two fishes by sardines or herring. (3) *Ribbons or sticks* of different lengths may be used to represent vividly various proportions, as, for instance, the amount given to missions contrasted with amounts spent for strong drink, tobacco, chewing gum, picture shows and war. (4) *Symbols* sometimes are used. One teacher used silk handkerchiefs of different colors to represent the various parts of the Lord's Prayer. Symbols are of doubtful value, as they may easily cover up instead of making clear the truth, especially when the object is made to stand for an abstract idea. (5) *Analogies.* Familiar objects may be used in teaching by analogy. One teacher, for instance, made use of a watch to represent a boy, calling attention to various likenesses and differences. Teaching by analogy has its dangers. The object used as an illustration may become more prominent in the mind of the pupil than the truth itself.

4. **Lecture Method.** In using the lecture method, the teacher does all the talking, delivering a lecture, or expository sermon. With pupils above the junior grades, the lecture method may be used occasionally to advantage, provided it be combined with other methods, the teacher giving a few minutes to connected discourse at a time. When used alone, the lecture method magnifies the teacher and minimizes the pupils. Dean W. W. Charters says: "The chief difficulties with the lecture methods are these: The teacher does not know the problems of the pupils, and so cannot give them subject-matter in such a form as to solve their problems. Most of what the lecturer gives is not understood by the pupils, nor is any need for it felt." On the other hand, it may be said in favor of the lecture when skilfully used with seniors or adults, in the Sunday-school, particularly those who have not been trained to study,

that it is attractive, that it makes for economy of time, and that it constitutes a powerful appeal to the emotions and the will.

5. **Research Method.** In the use of this method, the teacher is not a talker at all, except incidentally, but is rather the leader of a group of investigators. The method may be used to some extent with any class of pupils above the primary grades if combined with other methods. It should not be used exclusively except by a trained teacher with a mature class. Suppose the lesson were the feeding of the five thousand. One member of the class would get all the facts as given in the gospel of Matthew and write them down in a succession of brief statements in his own language. Another would do the same with Mark's account, a third with Luke's account, and a fourth with John's. One member of the class would look up the references and report on these. Another would consult the commentaries and Bible dictionaries on "loaves and fishes," "passover," "Bethsaida," "lake of Galilee," etc. Yet another member of the class would exercise his constructive imagination in filling in details. Still another would find illustrative material. Then all together would construct the story of the lesson, and discuss its practical teachings. The work undertaken might be more difficult than that here indicated, and might involve questions of criticism. In connection with this method, an effective use might be made of class debates, particularly with intermediates or seniors.

6. **Verse-by-Verse Method.** In using this method, the teacher says, "Read the first verse. What do you think that means?" So with the next verse, and on through. This method should never be used with pupils under thirteen years of age, and not often with the older pupils. When used at all it should be only with certain didactic portions of Scripture, as the Epistles. The danger of this method is "spiritualizing," the putting in of a spiritual meaning that is not there. We read, in Matthew 14:17, "We have here but five loaves and two fishes." Now, what is the meaning of "five" and "two?" The meaning is that there are five and two. That is all. There is no spiritual meaning. The account of the feeding of the five thousand, taken as a whole, teaches a number of good practical lessons. It is not necessary to try to pull one out of each verse.

CLASS CONFERENCE

1. **Illustration.** One of my students says, "I have been in a class several times where the teacher uses the verse-by-verse method Sunday after Sunday, and I heard one of his pupils say that she did not learn anything in his class." We sometimes hear this question asked: "What is the matter with the rural church?" Here is one answer: "Ours is a country Sunday-school. A class of boys from eight to twelve years of age has as teacher a young man who, after the school reads the lesson in concert, has the boys read the lesson verse about. The teacher then asks the questions laid down in the quarterly, says little or nothing about the questions or answers, takes the pupils' pennies, and is usually the first one through the recitation." Here is something better: "In my class of junior boys in a country Sunday-school, I try to vary my method from time to time. Nearly every Sunday we spend a short time with the drill method. The members of the class have memorized the names of the books of the Bible, a number of selected passages of Scripture, and the biographies of the most important characters we have studied. From time to time, we review what we have gone over. I call out chapter and verse, and members of the class repeat the passage, and again I repeat the passage and they tell where it is found."

2. **Lesson Tests.** (1) Why should we study many methods? (2) Indicate the possibilities of the drill method. (3) Indicate how the blackboard may be used to advantage in teaching in the Sunday-school. (4) Discuss the object method. (5) Discuss the advantages and disadvantages of the lecture method. (6) What is meant by the research method? (7) Why is the verse-by-verse method a poor method? (8) Report on some one of these methods as you have seen it used.

3. **References.** Weigle, "The Pupil and the Teacher," chapters 13, 16, 17, 18; Cope, "Efficiency in the Sunday School," chapter 18; Forbush, "Church Work With Boys," chapter 5; Slattery, "The Girl in Her Teens," chapters 6, 10; Wood, "Chalk;" Pierce, "Pencil Points;" Charters, "Methods of Teaching;" Bagley, "The Educative Process."

CHAPTER IX

PREPARING THE LESSON

Many teachers fail because they do not get ready to teach. They depend on the inspiration of the moment. They neglect to make proper preparation. They are indifferent or lazy, or both. They have no conception of the importance of their work, and they are not willing to pay the price of good teaching.

1. **Begin the Preparation Early.** The teacher should keep at least a week ahead in his lesson preparation all the time. The teacher who does this will be able to assign work to the pupils intelligently. He will be more interested in the lesson himself, and will be able to get the pupils more interested. The teacher may devote fifteen or twenty minutes a day to lesson study or he may give a whole evening to it, making all his preparation at one time; but, in either case, he will make better preparation and will do better teaching if he begins early and keeps ahead with his study. In addition to keeping at least a week ahead in his definite, immediate lesson preparation, the good teacher will keep a year ahead in his *general preparation.* Before beginning to teach the lessons for the year in a given grade, he will look over the list of lesson topics as arranged for the entire course, that he may understand the plan and know what he is about. So, particularly, with each section, or group, of the year's lessons. He will make preparation on the whole group before teaching the first lesson in the group. Take, for instance, the group of stories of Moses and his times in the first grade junior course in the International graded series. Before beginning to teach these lessons, the teacher should make a study of the underlying facts out of which these stories grew, consulting histories, commentaries, maps and Bible dictionaries.

2. **Locating the Lesson.** At the very beginning of his preparation, the teacher must see the lesson in its proper setting. He must see it in the light of its literary form and its relation to the Bible as a whole and to the book from which it is taken. The Bible "contains histories and biographies, letters and poems, dramas and lyric idyls, the writings of prophets and the pithy

sayings of wise men." Always, the teacher should ask himself, "What sort of literature is this, and where does the book from which the lesson is taken fit in among the sixty-six books?" Sometimes it will be necessary to read the whole book. The teacher also must see the book containing the lesson in the light of the historical circumstances under which it was composed. He must appreciate the situation, put himself back to the time of the writing, understand what the book meant then, catch the point of view of the writer and of those to whom he was writing. He must get into sympathy with the writer and see the writing, not merely as literature, but as religious literature, as the utterance of a man in touch with God.

3. **Getting the Meaning of the Language.** What did the author mean to say in these words in this passage? That is the fundamental question. It is not what we want him to say, nor what men have said he says, nor what our church holds, but what does he really say? With this question in mind, the conscientious teacher will use his lexicon, his concordance, his Bible dictionary, his biblical geography, his commentaries—all the available helps he is able to use—in an earnest effort to get as nearly at the meaning of the original words of the writer as possible. The teacher has no moral right to say what he thinks or to make any practical application of the lesson until he has first made an honest effort to get at the meaning of the language used. A teacher once said to the writer, "What do you think that word 'targets' means in today's lesson?" Without waiting for the explanation that the word was rendered "bucklers" in the Revised Version, and that it meant a long shield which protected the entire body, he hastened to answer his own question—"I think it means that each soldier put a rifle target up by his side so the enemy would shoot at that instead of shooting at him." If this man had taken the trouble to read the comment on the lesson leaf which he held in his hand, he would not have been guilty of such absurd "thinking." When the lesson consists of a story, the teacher should seek to gain a clear view of the truth, or point, which the story is designed to teach, and sometimes he will need to fill in details by the intelligent use of the constructive imagination.

4. **Planning the Lesson for the Pupils.** It is one thing for the teacher to get the meaning of the lesson for himself, and it is another thing to get it to mean something to the pupils.

And, if he expects to succeed in this difficult undertaking, he must plan for it beforehand carefully and wisely. He must plan for his beginning and his closing, and all that comes between. He must *plan to begin with the pupils' own ideas,* to bring up in their minds such ideas as they may already possess concerning the theme to be treated; he must plan to arouse the pupils' interests and to give them motives to seek further knowledge, to get them to want to learn the lesson; he must plan to present the lesson logically, to make a single clear impression upon the minds of the pupils. In planning to accomplish these aims, the teacher must decide on the method or methods to be used. He may plan to begin with questions and answers followed by a story, or with a story followed by discussion. He may plan to begin with an object or picture or handwork. He may plan to begin with a debate, or occasionally with a lecture. The method or methods of presentation will be chosen with a view to the character of the lesson to be taught and the stage of development of the pupil. The *lesson plan must be made to fit the pupils.* Of course it will be impossible to make the lesson plan to fit the pupils unless the lesson itself is a fit. This means that the lesson must be properly graded, that is, inherently adapted to the pupils in this particular stage of development. In this connection, it may be well to say that the teacher will find occasionally a lesson misfit even in a graded course, for the reason that there are still defects in our graded series, excellent as they are on the whole. In such case, the teacher should not hesitate to substitute a suitable lesson, if he is able to do so intelligently.

5. **Make a Selection from the Materials.** Many teachers make the mistake of trying to teach too much. It is better to teach one thing, and really teach that, than to undertake to teach several things, and end in actually teaching nothing. Over-feeding is not confined to the table, but is found oftentimes in the Sunday-school. Many pupils are suffering from religious indigestion. The shortest passage offered for use in the Sunday-school has more in it than any teacher ought to try to teach. The wise teacher will deliberately put aside some of the good things in the lesson, selecting one good thing, one important truth, for presentation. This process of selection and elimination may appear to be a little difficult, but the teacher who realizes its necessity will be able to accomplish it with patience and practice. In fact it has been done already

for the teacher, for the most part, in the graded lessons. Usually the lesson title indicates the one truth to be taught.

6. **Making the Application.** In real teaching, the lesson must get somewhere. It must be brought to a conclusion. It must make a definite, lasting impression upon the pupils. It must bring home to the pupils an obligation to be something or do something. This does not mean that the teaching must take the form of exhortation. It seldom should do this. The teaching should be such that it will be in itself an exhortation, in effect though not in form. Nor does it mean that there must be a practical application of a spiritual truth in every lesson. Sometimes, in the single passage of Scripture which constitutes the lesson, taken by itself, there is not any spiritual truth. But the lesson is not the less important, for, when taken in connection with other lessons, it does contain practical applications for the pupils. By making the application, it is meant that the lesson must not be left up in the air. It must be brought down to earth and hitched on to something. The teaching of the lesson must be such that there is formed in the mind of the pupil a definite conclusion, impression, conviction, motive, emotion, determination. The *purpose of the teacher*, then, will not be simply to "get over the lesson," but to so teach the one lesson truth that some change will be wrought in the life of the pupil. His aim, as we have said already, in another chapter, is not a lesson, but a life. The teacher will ask himself from time to time: "What present needs of these pupils does this lesson aim to meet? That is, in what respect do I hope that my pupils will be different after they have had this lesson?" In order to make such application, the teacher must be thinking of the pupils' attitudes and impressions and emotions and purposes and welfare. His methods will be suited to the grade of pupils with whom he is dealing. He will consider the characteristics of pupils in this particular stage of development, and will seek to gauge their interests and capabilities and possibilities. He will consider also the personality of each individual pupil and seek to make application to his peculiar needs. This kind of teaching involves, on the part of the teacher, knowledge, skill, tact, patience, faith, and consecration. *It leads the pupil to realize vividly the lesson truth and to find and make the application himself.*

CLASS CONFERENCE

1. **Illustration.** A successful primary teacher, who of course uses graded lessons, says: "I make a general study of all the lessons for the year, and then I make special preparation for each lesson. I always know something about the lessons ahead, and I keep reviewing with the pupils the lessons back of us. I read the Scripture passages in my Bible and try to do some real thinking, using the helps merely as suggestions. I have access to a standard commentary and a good Bible dictionary. After making careful study of the lesson and getting the facts in mind, I make my teaching plan, keeping my pupils before me in my mind. I plan my beginning and closing and all in between. I try to introduce little surprises from time to time in my teaching. I find that my preparation is easier and better since I took training. I took a First Standard training course first, and have been specializing in primary work since. I try to read one good book on child study or methods of teaching every two or three months. Also I belong to a primary union, and I get good hints from other teachers."

2. **Lesson Tests.** (1) What is meant by beginning the lesson preparation early? (2) Discuss what is said relative to locating the lesson. (3) What is meant by getting at the meaning of the language? (4) Discuss the planning of the lesson for the pupils. (5) Why should the teacher make a selection from the lesson materials? (6) What is involved in making the application of the lesson? (7) What do you consider the most important suggestion in this chapter? Why?

3. **References.** Weigle, "The Pupil and the Teacher," chapter 14; Slattery, "Talks with the Training Class," chapter 1; Brown, "Planning the Lesson."

CHAPTER X

SUNDAY SCHOOL EVANGELISM

Sunday-school evangelism is safe, sane and sensible. The "ten-thousand-dollar revival" and the annual "big meeting" may be necessary under existing circumstances, but the circumstances ought to be changed—and they may be changed through the Sunday-school. Spasmodic, hysteric attempts at rescuing hardened adults in special meetings would not be necessary if the churches were alive to their evangelistic opportunities in the Sunday-school.

1. **The Nature of Conversion.** Sunday-school evangelism aims at genuine conversion. What, then, is conversion? Joining the church is not conversion. Being baptized is not conversion. Nor does conversion consist in going forward in a meeting, or crying over one's sins, or learning a creed, or understanding the plan of salvation, or feeling happy in the Lord, or telling a wonderful experience. These things may *accompany conversion*, but they are not conversion. That which constitutes the basis of conversion, and which we call "regeneration," is a spiritual process, an act of God. It cannot be seen or heard or felt. When one yields himself to Christ in faith, he has been regenerated—"He that believeth on the Son hath everlasting life"—and the moment he accepts his regeneration as a fact and "takes up his cross" to follow Jesus, he is *converted*, whatever may be his feelings. The regeneration, what God does for the individual, is one thing; the conversion, the individual's acceptance of that fact, is another thing; and the individual's consequent feeling or *experience* is still another thing. Experiences differ as individuals differ. One's experience may be as the sudden flashing of the sunlight into a darkened room, when all the doors and windows are thrown wide open; and another's experience may be as the gradual dawning of the morning, so that he did not know when it ceased to be night and began to be day—but, in both cases, the Sun of Righteousness is shining into the soul. Adult experiences differ from the experiences of boys and girls. Adults should not demand an adult experience from a boy or girl at conversion. No boy at twelve ever

had an adult experience; and, if he told one, he got it from an adult—and not from the Lord.

2. **The Age of Conversion.** The golden age of conversion is somewhere between ten and sixteen. The age of conversion will depend to some extent upon the individual. Some pupils develop more rapidly than others, and some have had better religious training than others. Various *tables of statistics* have been published, throwing light upon the age of conversion. Statistics collected by Coe, Starbuck and others show that, of 6241 cases, 148 were converted under ten, 1871 from twelve to fifteen, 3183 from sixteen to twenty, 950 from twenty-one to twenty-five, and 89 from twenty-six to thirty-four. According to these figures, the largest number of conversions occur at about sixteen years of age. *Later statistics* collected by Mills, Hall, Hammond and others show that, of 3782 cases, 3068 were converted under twenty-one, and 714 over twenty. According to these figures, the largest number of conversions occur at about twelve years of age. Favorable conditions in the home and in the Sunday-school tend to lower the age of conversion. All the statistics show that only one-sixth of the conversions take place after twenty, and only one-half of this one-sixth after twenty-five. If one-half the money and effort now being expended for the conversion of adults were put into the winning of converts among the young, the returns would be doubtless ten times as large as they are.

3. **What of Decision Day?** Some Sunday-schools observe what is called decision day, when special effort is made to get the pupils to decide for Christ and join the church. In some schools decision day is an annual affair. And sometimes a hundred or two hundred "converts" will sign cards in one of these decision day services. Frequently the whole class is thus "converted." No doubt some of these converts really are converted, but with most of them it is probably a superficial performance. Thus many of them are hardened rather than helped. There is danger also that those who refuse to be "converted" under high pressure methods in these services will become hardened against proper persuasion, and be lost to the church altogether. If the school is to have decision day, it should be when the conditions seem favorable, after having been decided on in a conference of the officers and teachers, without any announcement to the pupils. The decision day service should be held in only one

department at a time if there is a separate assembly-room, and preferably in the junior and intermediate departments. The appeal should be so presented that the pupils may act freely and intelligently. No pupil should have occasion to feel afterwards that an undue advantage was taken of him, that he was trapped. The results of a decision day service should be wisely conserved by personal work on the part of teacher and pastor and parent. When everything is considered, the better way would seem to be to try to make every Sunday a decision day for one or more pupils, to conduct a continuous campaign of educational evangelism. The writer was a worker in a Sunday-school where it was thus. There were frequent conversions and additions to the church from the Sunday-school in the regular course of spiritual events.

4. **The Importance of Atmosphere.** That indescribable something which we call in education *atmosphere* should be favorable to conversion and the development of the spiritual life. Much attention should be given to the *arrangement and furnishings of the room.* "The concrete in environment impresses the child most deeply, and the concrete must be made rich with spiritual meaning. The only way children get spiritual meanings is through the things seen, heard, and physically felt. Good work has been done in bad surroundings, but the good work has been handicapped thereby, when it might have been helped by attention to the surroundings. Let the life developing in children have goodly sights, lovely surroundings, light, beauty, and cheer. These things which children see remain when the things we say have long been forgotten." (Cope.) The *character and conduct of the program* are important factors in creating a favorable atmosphere. The program should be adapted to the needs of the pupils and should include a period of quiet worship, with worshipful songs and short, genuine prayers. During this period of worship, there should be no discussion of business matters, no making of announcements, and no whispering or moving about of pupils or teachers or officers. The program should make for order and efficiency. The *officers and teachers themselves* help to make the spiritual atmosphere. They should be healthy-spirited, living evangels, really living the religious life, giving their very best to the pupils. Their spirit and attitude must be truly Christian. They must be inspiring examples in moral integrity, quiet reverence, and earnest participation. They must contribute to the spiritual effect,

and expect spiritual results. The atmosphere of the school as a whole, in the department and the class, should be such that conversions may be possible and appropriate every Sunday.

5. **The Right Kind of Teaching.** Real teaching will result in conversions. We can count on God's doing his part, and on the pupils doing their part, *if only we do our part.* We must implant true ideas about God and life, and develop right habits and worthy attitudes. That is our part. As teachers, we must seek to have a sympathetic understanding of the truth and of the pupil, and to meet wisely the particular interests and needs at each step in the developing life. We should not be all the time exhorting the pupils to come to Christ, but the teaching should be such that it will draw them to Him. By indirect suggestion, the pupils will be led to form their own conclusions in questions of right and wrong, in matters of morals, as to their relation to God and to others, and to make practical, spiritual applications for themselves. The intelligent, earnest teacher who undertakes to do this kind of teaching, and who tries to embody his teaching in his own life, may confidently expect that, just before or early in adolescence, the pupil will, in some sacred moment of divine impression, yield himself in full surrender to Christ.

6. **Personal Work.** Such a teacher as has just been indicated will be ever on the alert for marks of that moment of impression, and will know how to speak the right word in private. In the quiet talk with the pupil alone, there is absent the embarrassment felt in the crowd and there is less danger that he will do merely what others are doing. In this personal interview, the teacher should be natural, sincere, direct, simple in speech, tactful, speaking as friend to friend. He should not talk with the pupil until he feels that the right time has come, and then he should not overdo the matter, but at the same time he should be patient and persistent, praying for and expecting success.

7. **After Conversion.** A teacher said to the writer, "All my pupils are converted; what can I do with them now?" "Everything," I said. "Teach them what it means to be a Christian; train them in Christian service; help them to catch a vision of unselfish, useful living; fire them with noble ideals, and give them practical suggestions in right doing. Your work is not merely the saving of souls; it is the larger work of saving lives.

Conversion is not the end; it is rather the beginning." Every teacher would do well to ponder the following: "He only is an educator who has the evangelistic vision of the fullness of life; he only is an evangelist who broods over the life to bring it into that fullness by the steady processes that we call education. The one thing we are doing in the Sunday-school is to aid and inspire, lead and stimulate lives into their spiritual heritage and fullness. We do well to insist on accurate training in religious knowledge, but only as knowledge sanctified by love builds up for life. We do well to steadily seek to improve the methods and enlarge and adjust the curricula of our schools, but only as all shall serve as means and agencies to open the eyes to the vision and lead the feet in the way of the glorious life." (Cope.)

CLASS CONFERENCE

1. **Illustration.** Charles E. McKinley: "It will also be plain that the new evangelism, in its effort to work out an effective educational system for winning souls to God, is a return to the method of the Master. Jesus was both preacher and teacher; but His purpose was one; all His teaching was evangelistic, all His preaching educational. As the church approaches the method of Jesus in dealing with men, its evangelism will certainly become more educational, its efforts at religious education more profoundly evangelistic." Says one of my students: "One of the boys in my class accepted Christ and joined the church last winter, but he is having a hard time. His family, his surroundings, his inherited instincts, all combine to make it hard for him. The only good influence in his life seems to be that of our class, and we are trying to save, not only his soul, but his life for the best Christian service." What do you think of the spirit of this teacher? Will she likely succeed? What things will she need to do if she does succeed?

2. **Lesson Tests.** (1) Distinguish between regeneration, conversion, and experience. (2) Why should we not demand an adult experience from boys and girls? (3) What is the golden age of conversion? Why? (4) What are some dangers to be avoided in connection with decision day? (5) Name some things that help to create an atmosphere favorable to conversion. (6) Discuss the importance of the right kind of teaching and personal work in connection with conversion. (7) Show that Sunday-school evangelism includes far more than conversion.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 20; Slattery, "Talks with the Training Class," chapter 10; Cope, "Efficiency in the Sunday-school," chapter 11; McKinley, "Educational Evangelism."

Part III

The School–Administration

CHAPTER I

ORGANIZING THE SCHOOL

The old-style Sunday-school with one assembly and one superintendent with an assistant, is an anachronism in our day. It has no proper place in a modern scheme of religious education. The modern Sunday-school is departmental, and has from three to eight assemblies, and as many superintendents.

1. **Reasons for Departments.** At a Sunday-school convention recently, a prominent business man, who is the superintendent of a Sunday-school of six hundred in a city of more than a half million people, described his school with an air of one who felt that he had a model. As a matter of fact, he had a backwoods Sunday-school in the midst of a great city. He himself was the high and mighty superintendent, or boss, of the whole school, and he had two "assistant superintendents," who were in effect merely pages to assist him in carrying out his own ideas. He was using the Uniform lessons, and had his whole school together for the opening and closing "exercises." He had simply accepted the school as it had been turned over to him twenty years before, without asking why it should be organized and conducted in that particular way, and he had kept it that way, except that it had grown in numbers, and to a certain extent also in efficiency. He had not been attending the Sunday-school conventions and training schools, and had not kept up with the literature of the subject. If he were as out of date in his own business as in the Sunday-school it would be difficult to understand how he could make a living at it. If this good, earnest, enthusiastic man had been up-to-date in his Sunday-school work, he would have been the superintendent simply of the adult department, and there would have been seven other departmental superintendents, each with just as much authority as himself, and with just as much work and responsibility. Each of the eight superintendents would have been responsible for everything pertaining to his own department—teachers, assistant officers, lessons, programs —and for that alone. Then there would have been a superintendent of these eight superintendents, another member of the church, the pastor, or, in a church with the numbers and wealth

that this had, this superintendent of superintendents, this general superintendent, would have been a second pastor, equal in authority and importance with the other pastor, and with equal pay, a director of religious education. With such an organization as this, a Sunday-school of such size in that location, with its constituency, might have been one of the mightiest religious forces on the continent. Why? Because it would then have been taking account of the fact that pupils of different ages, in different stages of development, have fundamentally different interests and needs, and would have recognized that the religious needs of pupils could be adequately met only by dividing them into groups or departments, each department being directed by a responsible head, or superintendent, who was studying particularly the needs and problems of pupils in that particular stage of development. Moreover, the very fact that the school had eight responsible heads, or superintendents, instead of one, would have developed competent leaders and have made for practical efficiency. Incidentally, it may be said also that it would have been in line with modern ideas of organization in business and in the day-school. Now, let no one conclude, from what has been said above about the large Sunday-school, that departmental organization is not needed in the small schools. No Sunday-school is too small to be organized departmentally. It may not have quite so many departments, but it should have at least three departments, and more if possible, and as many departmental superintendents.

2. **Outline of Organization.** Even a very small, weak school should have at least two departments. They might be called elementary and advanced. In the elementary department would be all the pupils from three to twelve years of age, and in the advanced department all the pupils thirteen years of age and over. If there is only the one room that is used for preaching, then another room should be built for the elementary department, so it may have its own opening service; and, in the meantime, the elementary department may meet in a near-by residence, or out under the trees in fair, mild weather. Each of the two departments should have its own responsible superintendent and secretary, pianist or organist, and corps of teachers. In a school having as many as one hundred pupils, there should be at least three departments. They might be called primary, junior and advanced. In the primary department, would be all the pupils from three to eight years of age, with separate assembly-room,

superintendent and other workers; in the junior department, would be all the pupils from nine to twelve years of age, with separate assembly-room, superintendent and other workers; and, in the advanced department, would be all the pupils from thirteen years of age and over, meeting in the main auditorium, with superintendent and full corps of workers. In a school having two hundred or more, there should be full departmental organization, with eight departments—cradle roll, beginners, primary, junior, intermediate, senior, adult, and home departments. These names are not scientific, and the divisions are not altogether satisfactory, but they are those that are, at the present time, accepted by leading Sunday-school workers, and adopted by the International Sunday School Association. Some favor following the day-school plan of organization and adopting their nomenclature. The outline of organization, as generally adopted, is as follows: (1) *Cradle roll department.* Pupils one, two, and three years of age. Superintendent and assistants. As a rule, the members in this department do not attend Sunday-school. In some larger schools, there is a cradle roll nursery, a suitable room completely separated from the main auditorium, where the cradle roll superintendent and assistants entertain the children with educational games while the mothers are in a Sunday-school class and in the preaching service. In other Sunday-schools, there is a cradle roll class of children about three years of age, in connection with the beginners' department. (2) *Beginners' department.* Two grades, pupils about four and five years of age. A separate assembly-room and at least two classrooms. A superintendent, secretary, pianist or organist. At least two teachers. Two sets of graded lessons, and three if there is a cradle roll class. There should be about six pupils in a class. (3) *Primary department.* Pupils about six, seven and eight years of age. Day-school grades, one to three. Three grades, three sets of graded lessons, and at least three teachers, with from six to eight pupils in a class. Better, six teachers, with a class of first grade boys and one of girls, a class of second grade boys and one of girls, and a class of third grade boys and one of girls. There is needed a full corps of officers and teachers, with a separate assembly-room and six classrooms. (4) *Junior department.* Pupils about nine, ten eleven and twelve years of age. Day-school grades, four to seven. Four grades and four sets of graded lessons. At least four teachers, and better, eight. Boys separated from the girls.

A class of first grade junior boys and one of girls, a class of second grade boys and one of girls, a class of third grade boys and one of girls, and a class of fourth grade boys and one of girls. A full corps of officers, with a separate assembly-room and eight classrooms. There should be from six to twelve in a class, and each class may be organized. (5) *Intermediate department.* Pupils about thirteen, fourteen, fifteen and sixteen years of age. Day-school grades, eight to eleven. Four grades and four sets of graded lessons, with at least four teachers and preferably eight, four classes of boys and four of girls. A full corps of officers, with a separate assembly-room and eight classrooms. There should be ten to fifteen in a class, with class organization. (6) *Senior department.* Pupils about seventeen, eighteen, nineteen, and twenty years of age. Day-school grades, twelve to fifteen. Four grades and four sets of graded lessons, with at least one class of young men and one of young women. Sometimes there are eight classes, four of each sex, and, in other schools, four mixed classes, one class for each of the four grades. A full corps of officers, with separate assembly-room and eight classrooms. Every class should be organized, and one of these should be a teacher-training class. (7) *Adult department.* Pupils twenty-one years of age and over. As many classes as possible, and as many teachers and graded lessons. There should be a class of young men, and one of young women. There should be a class for the mothers of cradle roll babies, and a class of young married people. There should be a class for the older men and another for the older women. This department may meet in the main church auditorium for brief opening services, and then have a separate class program. Every class should be organized. (8) *Home department.* Composed of adults who cannot attend Sunday-school regularly. They are mothers, invalids, and those who work on Sunday. They have a superintendent, with special home department lessons and literature, but do not have a teacher. Some of them may attend occasionally, and they should have a place in the rally day program. There may be an occasional home department reception between Sundays.

CLASS CONFERENCE

1. **Illustration.** How does your Sunday-school measure up to the ideal of this chapter? Discuss the following: "I had a class of a dozen boys in a country Sunday-school. They were between the

ages of twelve and fourteen. They were doing nicely and beginning to come regularly, when the superintendent found two little boys of seven who he thought were too old for the primary class in the school, so he decided to put them in this class. Of course the boys felt that a great indignity had been heaped upon them, and the class was broken up. Some left Sunday-school altogether, and the rest became irregular attendants of the young men's class. The two little boys would not have objected to going with a class of girls of their own age, but the superintendent would not hear to this, so the class was broken up."

2. **Lesson Tests.** (1) Why should a Sunday-school be organized by departments? (2) Outline the organization of a very small Sunday-school. (3) Outline the organization of a small Sunday-school having as many as one hundred pupils. (4) Name the eight departments of a Sunday-school having a membership of two hundred or more. (5) Give the essentials of organization in a cradle roll department. (6) Name the essentials of organization in each of the other seven departments. (7) Drill on the outline of organization until you know it as you know your A B C's.

3. **References.** Meyer, "The Graded Sunday School in Principle and Practice;" Cope, "Efficiency in the Sunday School;" Smith, "The Sunday School of Today;" Athearn, "The Church School;" Haslett, "The Pedagogical Bible School;" Lawrance, "How to Conduct a Sunday School."

CHAPTER II

SUNDAY SCHOOL MANAGEMENT

Organization in itself of course will not make a good Sunday-school, but it is nevertheless absolutely essential to success. There must be, back of all, the divine power working through consecrated Christians, who in turn work through organization. Sunday-school inefficiency usually is not due to too much machinery, but rather to a failure to turn on the power and to run the plant at full capacity. To do this, we must have heads of departments that understand the machinery and that know how to keep it going. That is, we must have complete organization plus competent management.

1. **Choosing the Officers.** The choosing of the officers is a matter of vital importance. (1) *The officers needed.* There is needed a general superintendent of superintendents, or director of religious education, and a superintendent of each department. In addition to the superintendents, there should be a general secretary for the whole school, a general treasurer, a general librarian, and a general secretary of enrolment, or classification. In a small school two or more of these offices may be combined in one, and, in any case, the work of enrolment and classification might be done under the direction of the general secretary and assistants. Each general officer should have such assistants as are needed. In each department, there will be a superintendent, a departmental secretary, pianist, librarian, and such other workers as are needed, with a full corps of teachers. There should be only such officers as are actually needed for the effective doing of the work. (2) *Necessary qualifications.* The general superintendent should be chosen for his educational qualifications. No matter how good he is religiously and morally, he must also be good educationally. The Sunday-school is an educational institution, and must have an educator at its head. If the church is strong enough to pay a good salary, then the director of religious education should be one who has been thoroughly trained for this position professionally in college and university. If a paid superintendent is out of the question, then it will be necessary to

choose for the place the most wide-awake and best trained man or woman in the church. Sometimes there is available a day-school superintendent, principal, or teacher, whose pedagogical training will be a valuable asset in the Sunday-school. If there are none available who have had special training, it will be advisable to choose some younger, open-minded person who will read and study, and who will devote a reasonable amount of time to the work. Under no circumstances should one be chosen simply because he is good, or because he is always present, or because he has been in the church a long while, or because he seems interested, or because he wants the position, or because there are some who want to do him honor. The superintendency is not an honor; it is rather a responsibility. Things to consider in choosing departmental superintendents are character, interest, general education, special training, willingness to study definitely the particular problems of the department. Each of the other officers should be chosen because of some special fitness for that particular work. Frequently it will be advisable for the pastor of the church to serve as the general superintendent, if he has had special training for the work. (3) *How chosen.* The exact method of choosing superintendents will depend, to some extent, on the character of the church polity; but, in every instance, superintendents should be chosen, or at least nominated, by a comparatively small number of individuals who are able to intelligently canvass the qualifications of the possibilities. Sometimes it comes to pass that Sunday-school officials are elected in a "church meeting" by individuals who do not even attend Sunday-school and who know nothing whatever about a superintendent's proper qualifications. Such a proceeding is perfectly absurd, and accounts in part for many poor Sunday-schools. The general superintendent may be chosen, or nominated, by a committee especially appointed for the purpose, by a board of deacons, elders or stewards, or by a standing educational committee having under its supervision all the educational work of the church. The other general officers and the departmental superintendents may be appointed by the general superintendent, if he is competent, in consultation with a standing educational committee. The departmental superintendent should nominate his assistant officers and his teachers, subject to the approval of the officers' conference.

2. **Unity and Co-operation.** Unity and coöperation in the Sunday-school may be secured principally in three ways. That

is, through an officers' conference, through departmental conferences, and through a school conference. (1) *Officers' conference.* There should be such a conference as often as once a month, regularly and unfailingly. Imagine yourself present at an officers' conference in a well-organized, well-managed Sunday-school. The general secretary has sent out a written or printed notice to all who ought to be present, and the general superintendent has supplemented the secretary's work with written and spoken reminders. Also he saw that the secretary did not forget to send out the notices. All are present. Besides the general superintendent or director of religious education, there are present all the departmental superintendents, the general secretary, the general treasurer, and the pastor. The meeting opens promptly with prayer and with the reading of a Bible chapter or with Scripture quotations. The general secretary reads the minutes of the previous officers' conference. Then there are written reports from all present. The general secretary reports gains and losses for the month, by departments, and the totals for the whole school. The treasurer gives a financial report, by departments and for the whole school. Each of the departmental superintendents reports for his department any changes in teachers for the approval of the conference, and presents progress, problems, and proposals. This report is discussed, questions are asked, and help is given. The general superintendent reports the amount of time and effort given to the Sunday-school, and also presents problems and suggestions. The pastor reports what he has done for the school, and offers suggestions. All plans presented are first discussed and then voted on. Everybody has his say. All feel their responsibility, and each is trying to help the others. No important step is taken in any department until it is first discussed in this conference. Here are made the plans of the Sunday-school with reference to special days and efforts, and other matters of vital importance. Here are determined the policies of the school. Here are born and nourished unity and coöperation. Here the leaders have a chance to get acquainted with one another, they come to understand and appreciate one another, and they can work together intelligently. The result in thought and plans and efficiency is thus far greater than if each were working alone. No departmental superintendent has any authority over any other superintendent, but he can offer suggestion and encouragement to all the others. He is the responsible head of

his own department, but he seeks and welcomes suggestions from all the others. The general superintendent does his work through the departmental superintendents. He is not a boss, but a leader. Each department is complete in itself, doing its own work in its own way, but it is working in harmony with all the other departments, and all together constitute one efficient Sunday-school. (2) *Departmental conferences.* Each departmental superintendent should hold a conference with the teachers and officers of that department regularly once a month, a week or a few days before the meeting of the officers' conference if possible. I was present at one of these departmental conferences. There were present the superintendent of the primary department, and her secretary, pianist, and teachers, with three supply and prospective teachers. They were meeting this time at the superintendent's home, at four o'clock in the afternoon of Friday. All stood and recited together the Lord's Prayer. The secretary read the departmental report for the month, and there was some discussion emphasizing the progress made. The superintendent then asked each teacher in turn to state some problem or experience, and each time there was some discussion. Helpful suggestions were offered. Some plans were made for securing better order during the opening service in the department, and all were asked to be getting ready to discuss children's day plans at the next conference. The superintendent asked for suggestions with reference to the Sunday program, and then indicated how she would teach the third grade primary lesson for the following Sunday, and this was suggestive as to method of treatment of the other lessons as well. Then one of the teachers read a carefully prepared, suggestive review of Prof. Athearn's treatment of the primary department in "The Church School." This was followed by discussion. The conference closed with a prayer by the superintendent. Departmental conferences take the place of the old-fashioned teachers' meeting, and they are far better. They promote unity, coöperation, and efficiency in the department. (3) *School conferences.* Once every three months, shortly after every third officers' conference, say in September, December, March, and June, there should be held a school conference, at which are present all the officers, general and departmental, all the teachers, and the president and two other members from every organized class, above the junior department. This may be considered the business meeting of the Sunday-school. Quar-

terly reports are read by the secretaries and treasurers, general and departmental. Important plans and policies are presented and voted on after discussion. It might be well to have at this meeting, as a part of the program, at least occasionally, an address by a visitor who is able to bring a vital message. Or there may be prepared talks by officers or teachers. Refreshments may or may not be served, according to facilities and circumstances. One of these quarterly meetings should be an annual meeting, at which are heard reports for the past year and at which a budget and policies are adopted for the coming year.

CLASS CONFERENCE

1. **Illustration.** Is your general superintendent the best to which your Sunday-school is entitled? If not, why not? If so, how did you get him? Is your Sunday-school properly managed? If not, what are you going to do about it? There is always a way to do better. It might be well to get before the church as a whole, the matter of proper Sunday-school organization and management, through a visiting specialist or through some competent individual in the church.

2. **Lesson Tests.** (1) What is needed usually when there seems to be too much Sunday-school machinery? (2) Name the officers needed in a modern Sunday-school. (3) Discuss the qualification of Sunday-school superintendents. (4) Discuss the method of choosing Sunday-school officers. (5) Describe an ideal officers' conference. (6) Show what is meant by departmental conferences, and indicate their value. (7) Discuss the school conference.

3. **References.** See preceding chapter.

CHAPTER III

THE SUNDAY PROGRAM

In the word program, we include everything done in the Sunday-school on any given day. It is the plan of procedure. It is the part of the machine that turns out the product. It may be regarded both as method and subject matter. If good, it means success; if poor, it means failure.

1. **Its Value.** The superintendent of a large Sunday-school, but one that was not large for its opportunities, in his opening, one rainy day, spoke as follows: "Well, we are about ten minutes late beginning this morning. It is a bad morning, and there are not many of us here, so we'll just have a short service, because I do not want to take any time from the teaching. Now, what shall we sing?" Certainly, that was a bad opening, for several reasons. It indicated clearly to the visitor that the superintendent did not begin to appreciate the importance of his work, that he had no program prepared, that he had given no real thought to the needs of his school, that he had had no training for his position, and that he had no conception of the true value of a real program. This man had been a day-school teacher, too! If he had known at all what a program is for, he would have realized that a teacher with a "lesson" does no more teaching than does the superintendent with his program, that the lesson period is only a part of the teaching period, that he himself, at that very time, was doing some bad teaching. There is, indeed, some kind of teaching going on, every moment of the time, from the opening until the closing, and it is the part of the superintendent to see that all of it is good teaching. He can teach reverence, worship, order, respect, love, attention, industry, punctuality, and loyalty. He has a magnificent opportunity in particular to *train the religious emotions* and to *train pupils in social living*. He is the most important of the teachers.

2. **Its Preparation.** A superintendent that does not spend, on the average, at least an hour getting ready for Sunday, ought either to resign or to repent and do better. When I say that, I am not thinking at all of the "lesson," but of the program, which is lesson. Here are a few suggestions: (1) *Begin preparation at least three months in advance,* and better, one year, by clipping from papers and by making notes of helpful suggestions, keeping all in order in a scrap-book. Be always looking for ideas in books, journals, and conventions. (2) *Write out each Sunday's program beforehand* upon a single sheet of paper, and afterwards write upon the other side the record of the day, as to attendance, weather, and success or failure, and keep on file for reference. (3) *Make changes from time to time.* Do not get into ruts. Appreciate the value of variety in gaining attention and in arousing and directing. Give the pupils little surprises, keeping them awake and also keeping yourself awake. You may have a general order for three months, say, and then arrange another order for three months. And, in following the general order, do not stick to it too closely. Introduce some little change or changes every week. (4) *Arrange the program for the pupils,* and not for yourself or some other individual. Put in nothing until you have looked at it through a why. Then everything that goes in will be there for a reason, to accomplish a definite purpose. Everything must be graded to meet the needs of the pupils in your department, and, if you are to do the grading, you must study the psychology of pupils in this stage of development. First study a First Standard course, such as is found in this book, and then study particularly the characteristics and problems of pupils about the ages of those in your department. If you are a junior superintendent, seek to become, to some extent at least, a junior specialist. Read and hear everything possible on junior nature and junior needs. Then you are in a position to study your own pupils intelligently and to plan for them helpfully. Then you will know how to find and train good teachers, and how to do some good teaching yourself through a well-ordered program. Incidentally, it will be well to keep in mind the season of the year, to take account of special days, and to know the general character of the lessons being used at the time. (5) *Consult your teachers,* in the

departmental conference. Do not be a boss, but rather a leader. Question your teachers, and get their ideas. In this way, you will receive valuable suggestions, and also will have their coöperation in carrying out your plans, because then your plans are in part their plans, and because also they know what you are trying to do. Thus you get their ideas, their sympathy, and their practical coöperation.

3. **Its Conduct.** Your Sunday-school may be poorly equipped, and all the departments may have to meet in the one assembly-room, but you ought at least to prepare and conduct a program for your own department once every six weeks. So everything that has been said, and that will be said, in this chapter, is in point. The following are offered as suggestions relative to the conduct, or carrying out, of a program: (1) *Be present every Sunday* or have a substitute who is prepared. And have a substitute occasionally. Get away once in awhile, for the sake of the school and yourself. Visit another school for ideas and inspiration, and it may be to give ideas and encouragement. Go visiting, in this way, once every three months, anyway. This will be good teaching, for it will show that you believe in your work, and that you are trying to do better at it all the while. Be careful, though, not to go hunting, or fishing, or napping, instead of learning. (2) *Be present on time.* This means at least fifteen minutes before the time for opening. Be present to get your desk in order, to get yourself composed, to get your plans in mind, to see that the room is in order and properly ventilated, and to smile at the earliest of your pupils and teachers. This is good teaching, but tardiness in a superintendent is bad teaching. (3) *Begin on time.* Have a timepiece you can trust, then trust yourself, and do not abuse your faith in yourself. It is good teaching to begin on time. It shows that you keep your word, that you value the time allotted, that you appreciate your opportunity—in short, that you know your business. Do not wait on the pianist, or a teacher, or pupils. Change your plans for the beginning if necessary, but begin, and the rest of them soon will appreciate the situation and come on time. Have one of your teachers, in the monthly departmental conference, read a paper on the value of punctuality.

Then you have your say, to the teachers alone—never before the pupils. And do not scold the pupils for being late. Talking will not accomplish the purpose, but planning will, and the place to do the planning is in the departmental conference. Reach the pupils mainly through the teachers. Take account of the pupil's punctuality in the class record, in the lower grades, and let tardiness count against him in his standing for promotion. In brief, set an example yourself, get your teachers to do the same, and then make it to the advantage of the pupils to be on time. (4) *Stay in your place,* at your desk, and be an example in self-contained, reverent conduct. Never talk to anybody during song, prayer, or reading, and see that your teachers do not. Do not run about here and there, looking after this, that and the other, making confusion and showing that you did not get ready beforehand. Behave yourself. Do not merely tell the pupils how to act, but rather show them how. This is good teaching, and anything else is bad teaching. (5) *Keep things moving* after you get started. Avoid stops and pauses and delays. If you have made careful preparation, and have the cooperation of your teachers, you ought to be able to keep things moving right along smoothly and effectively. (6) *Control not with bell or yell.* They do not check, but rather promote, disorder. They will not be necessary if you will speak out distinctly, and not too loudly. (7) *Bring your best smile* to Sunday-school, and use it frequently. Do not allow yourself to get out of sorts or to exhibit vexation. Be optimistic and radiate sunshine. Believe in your Lord, yourself, your teachers, your pupils. (8) *Study your teachers and pupils,* without appearing to do so, and be careful not to interfere with the work of the teachers. (9) *Protect the classes from interruption* during the lesson period, and keep the secretary out of sight. (10) *Occasionally bring inspiration* to your teachers and pupils through a visitor, if you are quite sure it will be really an inspiration.

CLASS CONFERENCE

1. **Illustration.** (1) "Our school is opened with singing, followed by the reading of the lesson and another song and prayer, and then the classes take their places. It is the same every Sunday, only sometimes we sing three songs instead of two at the beginning." Do you

suppose it is possible for such a school to turn out many useful Christians? (2) "I gave our superintendent a pamphlet describing a correspondence course, and he said he thought it might be a good thing and that he might take the course, but I fear that he will not. I wish he would. He needs particularly the lesson on The Sunday Program. He spends three-quarters of an hour every Sunday getting the school opened, and he spends half of that time talking, himself. It is the same thing every Sunday." What ought to be done with that superintendent?

2. **Lesson Tests.** (1) Indicate the value of a good program in Sunday-school. (2) Name and discuss five suggestions relative to the preparation of a program. (3) Give ten suggestions relative to the proper conduct of a program. (4) Outline a sample program that you consider suitable for juniors. (5) Outline a program as conducted in your Sunday-school last Sunday.

3. **References.** Cope, "Efficiency in the Sunday School," chapters 12, 13; Athearn, "The Church School." See other references in chapter one of this part.

A Community Teacher-Training Class in the country, using Tralle's "Sunday School Experience," and representing three Sunday Schools of different Denominations

CHAPTER IV

GETTING GOOD TEACHERS

There are plenty of good teachers for Sunday-schools everywhere. Why, then, is it that the average school has too few teachers, and most of these inefficient? Because usually there is not even one individual there who knows how to find good teachers. They wait until they need them, and then expect them to appear suddenly, by magic, instead of going about the matter intelligently and using the means that God has provided.

1. **Where They Are.** I was in a Sunday-school in a little town, one Sunday morning, where there were only three classes. There was "the Bible class," and not a Bible in it, composed of pupils of both sexes, ranging in age from twelve to seventy, taught by the one superintendent. Afterwards, one of the youngest girls in the class said that she did not know what the teacher was talking about. There was a second class, the "infant class," and not an infant in it, composed of pupils from four to ten, taught by an elderly lady. Then there was a third class of "young people," composed of pupils of both sexes, ranging in age from fifteen to thirty, taught by a middle-aged lady. In the afternoon, in a conference, I pointed out the need for better grading and more teachers, and the superintendent of the school with three teachers said, "Well, I wish you would tell us how to get them, for I have been trying for thirty years, and I cannot find them." I said, "I see at least two here now. The good-looking lady there, who plays your organ, and the good-looking gentleman just on my left here, who assisted in the taking of the offering at the preaching service this morning." The lady was about twenty-seven years of age, had been married about five years, was unusually intelligent looking, a member of that church, and she was the superintendent's daughter. The gentleman was about thirty years of age, was married, a prosperous banker, an interested member of that church, and he was the superintendent's son. That superintendent, you see, had lived in the same house, and then in the same community, with two good teachers for years, and had never discovered them.

Continuing the discussion that afternoon, I urged the following considerations: (1) *Be looking for teachers* at least one year before you expect to use them. They cannot be found in three minutes or three days. It takes time to find them, and time to get them ready. Many individuals refuse to teach because they are not rightly approached. It is too sudden. They feel that somebody is trying to take snap judgment on them. They feel that they are not competent, and they have had no opportunity to get ready to teach. (2) *Look among the young people.* That is the way the day-school does. Who ever heard of a day-school superintendent going about among the gray-heads and bald-heads, looking for teachers, unless these had begun to teach when they were younger, and had acquired training and experience? Get your young people, from sixteen to twenty-five years of age to thinking about teaching and to be looking forward to teaching. (3) *Look in the day-school.* Most of the day-school teachers have had more or less training in psychology and pedagogy that would be useful in the Sunday-school. If a day-school teacher is a good Christian, he is far more likely, evidently, to make a good Sunday-school teacher than one who is, for instance, a merchant, lawyer, or farmer. (4) *Do not be too easily discouraged.* Do not take one no for an answer.

2. **How to Train Them.** I asked an attractive-looking young lady whom I met at a convention, "Do you teach in the Sunday-school?" She answered, "No, but I should like to if I knew how." She was a good church member, and wanted to be useful, but no one had helped her to know how. Her parents had not, her superintendent had not, and her pastor had not. They had not learned that one may be good, and not be a good teacher; that it is presumption, and not faith, that leads us to expect God to give us good teachers when we refuse to comply with His condition, which is training. See the third item in the divine program, the Great Commission. Now, the best way to train Sunday-school teachers, is to put teacher-training into the curriculum, making it a part of our regular teaching. I organized a teacher-training class with ten members one Sunday morning in a country Sunday-school, to meet at the Sunday-school hour, and they selected as teacher a young man who was attending the high school in town. Consider the following suggestions: (1) *Membership.* Limit membership in the training class mainly to young people. They are more likely to do the studying, and they will do better work without the older people. Two members

would justify the existence of the class, but usually it is possible to have a larger number. (2) *Enrolling.* Do not ask for volunteers, but select those who will likely become the best teachers. Let it be understood that it is a distinct honor to be asked to enroll in this class. (3) *Relations.* Guard against any appearance of antagonism between this class and any other class in the Sunday-school. If there are organized classes of young people, have each to elect a few of its members, with the understanding that they are simply excused for the teaching period, and that they are to retain all their privileges in the organized class. One whole class of young people, in a small town, was turned into a training class. (4) *Time and place.* This class should meet at the regular Sunday-school hour, just as any other class, in a separate room if possible, but this is not absolutely necessary. The class should have a special room in the new building, and, in the meantime, there may be an available room in the parsonage or in some other near-by building. (5) *Text-book.* Each member of the class, as well as the teacher, should have a text-book, such as this, or some other that is modern and that meets the First Standard requirements. These books should be paid for out of the Sunday-school treasury, but may be paid for by the members of the class if that seems preferable. (6) *Lesson.* A chapter in the text should constitute the lesson material, with additional matter found in the references, and this should take the place of any other Sunday-school lesson. Thus about a year will be required for the completion of the course. See later chapter for suggestions relative to library. (7) *Teacher.* Have as teacher, if possible, a day-school teacher or a high school or college student. If no one who is at least fairly competent can be found to act as teacher, then let the members of the class take turns teaching. (8) *Practice.* A member of this class may be asked occasionally to serve as supply teacher for another class, but not often enough to interfere seriously with his training work. (9) *Examinations.* The questions for examination may be obtained from the state headquarters of the International Sunday School Association. Complete instructions will be sent with the questions. It may be found advisable to have two examinations, one on the first half of the course, at the end of six months, and the other on the second half at the completion. (10) *Diplomas.* Those who pass a satisfactory examination will receive a beautiful diploma. The receiving of a diploma should not mean that the recipient is

fully trained, but that he has made a good start and that he will continue with more advanced work. (11) *Graduation.* Have a special program, with an address and the formal delivery of diplomas. The address may be given by the pastor, the general superintendent, or a visitor especially invited for the occasion. A preaching service should be devoted to the graduation. The graduates should be made to feel that their effort to become good teachers is appreciated. (12) *Graduates.* In choosing teachers, always give the preference to those who have taken training, and to those who are the best trained. When it comes to be understood that those who would teach in your Sunday-school must be trained, it will be considered an honor to be one of your teachers, and soon you will be in a position to gradually eliminate all incompetent teachers. (13) *Present teachers.* For the benefit of those who are now teaching and who have not had training, maintain a training class, such as has been indicated above, meeting between Sundays, in addition to the training class meeting on Sunday. Those who have completed a First Standard course may continue their training in another more advanced class, in the departmental conference, in observation work in other schools, and in institutes and conventions. (14) *Discouragements.* Do not give up the fight for trained teachers, however many the discouragements. If you cannot accomplish it one way, then try another way. If it seems impossible to keep a training class going a year, then keep it going for six months, and, after a six months' intermission, take it up again and carry it to completion. Have an institute or convention with your own school whenever possible, and have a specialist to spend a Sunday with you occasionally. (15) *Inaugurations.* When a new teacher has been permanently assigned to a class, hold a brief inaugural service, in the department, to impress both teacher and pupils with the importance of the work. Before appointing any one as permanent teacher, first "try out" the individual as a supply teacher, with various classes, until it seems certain that the teacher and the class suit each other. After a teacher has been inaugurated, it should be understood that he has no more moral right to leave the class without a teacher at any time than the minister has to leave the congregation without a preacher, and that he is expected to get a supply or to notify the departmental superintendent if he finds that it is absolutely necessary to be absent.

CLASS CONFERENCE

1. **Illustration.** Are there enough teachers in your Sunday-school, and are they trained? Who is responsible? Visit a Sunday-school that has given no attention to the training of teachers, and then another that has trained teachers. Compare the two schools.

2. **Lesson Tests.** (1) Show how it is possible for every Sunday-school to find good teachers. (2) Show that it is a part of the work of every Sunday-school to train its own teachers. (3) Discuss the membership, enrolling, relations, and the time and place of the training class. (4) Discuss the text-book, lesson, teacher, practice, examinations, diplomas and graduation. (5) Show what is to be done with the teacher-training graduates and with the present teachers. (6) Discuss discouragements and inaugurations in their relation to good teachers.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 1; Cope, "Efficiency in the Sunday School," chapter 25; Athearn, "The Church School," chapter 2; McElfresh, "The Training of Sunday School Teachers and Officers."

CHAPTER V

BUILDING UP THE SCHOOL

A Sunday-school, like an army, must be continually recruited if it is to win victories, but its recruits must not come from other Sunday-schools if it is to fight for King Immanuel. Indeed, all the Sunday-schools of a community should be allies. With mutual understanding and some sort of coöperation, it is possible to enlist every man, woman, and child in the Sunday-school.

1. **Membership Campaigns.** A membership revival is as legitimate, and sometimes as necessary, as any other sort of revival. There are various plans that have been used with success. Among these are contests, canvasses, and conferences. (1) *Contests.* Many objections have been offered to membership contests, and frequently there has been occasion for criticism, but, with reasonable care, most of the dangers may be avoided. The contest for increase of membership may be between the two halves of the school, between the two halves of a department, between two departments in the same school, between two classes in the same school, or between the school and another school in the same community or elsewhere. A few suggestions are offered with regard to contests, as follows: Discuss the matter first in the officers' conference, and then in the departmental and school conferences, and, do not proceed until there is practical unanimity; let the two sides, before a start is made, agree on detailed rules governing the contest; set a definite time for the closing of the contest, and do not let it continue longer than six weeks or two months; exercise the greatest possible care in the counting, and have a committee on arbitration consisting of one from each side and a third disinterested party, probably the general secretary; take account of attendance, regularity, and punctuality of those who are already members as well as of new members; plan, as far as possible, to keep the contest from interfering with the regular work; absolutely prohibit proselyting from other schools; get the contestants to smile at one another; let each side have a leader and hold meetings and make plans; plan beforehand to

properly place and care for the new members; follow up the campaign with vigorous, systematic, regular work, that the reaction which is sure to follow may be minimized as far as possible; and do not have any contest at all if you are already enjoying a healthy growth. (2) *Canvasses.* Much has been gained through house-to-house canvasses wherein a complete Sunday-school census is taken of the whole community, in order to get at the existing facts. This may be conducted by one Sunday-school, but it is beter if all the Sunday-schools of the community can coöperate, as the returns will be more complete and the results more satisfactory. The canvass may be preferably conducted under the auspices of the International Sunday School Association. The canvass, after thorough organization, usually is made in one day. It may be followed by a contest of some sort, but preferably by quiet, persistent effort to enroll all non-members who have been discovered. A canvass is good Sunday-school advertising, and is promotive of effort in behalf of new members. It reveals the need and blazes the way. (3) *Conferences.* Sometimes a Sunday-school will hold eight days of conferences, with or without a specialist. One day is devoted to each department. The first day may be cradle roll day, the second, beginners' day, and so on until each of the eight departments has had its turn. Each department makes organized effort to have present all its members and also as many visitors as possible. An attractive program is arranged, and the best speakers and musicians available are obtained. Such a series of meetings is in the nature of a campaign by departments. It will attract attention and pupils. Sometimes these conferences are held in the fall in connection with rally day.

2. **Other Methods.** The best method of getting members into Sunday-school, and, what is more important, of holding them there, is the most difficult of all the methods, and that is to give them something valuable while they are there. This means that, in building up a Sunday-school, we must build a good one. A genuinely good Sunday-school is one of the most attractive things in the world, particularly where due attention is given to the social life. It involves everything discussed in this book, and more. It is something that is not attained in a day, a week, or a month. It cannot be done in a hurry, but it can be done anywhere. It means that the school must be having a contest with itself all the while, setting a goal for itself, and, when that is attained, setting a still higher one. It is not suf-

ficient, however, to have a good Sunday-school. It is necessary to let the members and everybody else in the community know what is going on. Let us consider, then, a little more fully good teaching, good fellowship, and good advertising as necessary in the building up of a Sunday-school. (1) *Good teaching.* It is the business of a Sunday-school to be a real school, where there is good teaching. This has attractive and holding power. And, if there is to be good teaching in a good Sunday-school, there must be good religion, teachers, organization, management, indeed all the things advocated in this book. In saying this, there is no intention of discouraging anyone, but there is rather the purpose to help workers to see that the best way, after all, to build up a Sunday-school is not to aim directly at that, but to bring every ounce of interest and training and effort to bear upon the helping of the pupils in real teaching. Here is the point of attack. (2) *Good fellowship.* Much intelligent attention should be given to the development of a wholesome social life, that membership in the Sunday-school may be more worth while and that the pupils may be thus trained for efficient social living. There should be numerous class, departmental, and school socials and entertainments of various kinds, and handshaking should be encouraged. Effort should be made to develop a school interest, pride, spirit, esprit de corps. (3) *Good advertising.* Some of the ways of attracting attention and magnifying the school in the thinking of the pupils and others may be indicated as follows: *a. Announcements.* These may be given out verbally from the superintendent's desk and the pulpit, or they may be written upon the bulletin board or blackboard. *b. Bulletin.* This is a little local Sunday-school paper, containing brief accounts of what has occurred in connection with the school and attractive references to coming events. The cost may be borne by the school, or by advertisements of local business concerns. Sometimes an organized class becomes responsible for the bulletin. *c. Placards.* There may be placards or blackboards kept in front of the church building, announcing to those who pass by items of interest concerning the school. If pictures can be added to the words, they will attract more attention. *d. Write-ups.* The denominational papers, and most local papers, are glad to print items concerning the school if they have real news value, particularly if there is someone connected therewith who has had some journalistic training and who will prepare accounts of special events in newspaper form. These

write-ups of picnics, banquets, contests and other events give the impression that something worth while is going on in connection with that school. They indicate life, and that is always attractive. *e. Newspaper space.* One school occasionally would run a full-page advertisement in the daily newspaper. They paid for it by including with their own advertising matter, a number of advertisements of business firms which they had themselves solicited. Another school pays, out of its treasury, for five inches of space every Saturday in one of the daily papers. When the daily paper has this patronage, it will be more ready to print news items without charge. *f. Unusual events.* Some Sunday-schools are always on the lookout for an opportunity to do something a little out of the usual, and that always attracts attention, frequently getting them into the papers. *g. Personal invitation.* Some classes send these out to their own members occasionally, particularly when there is to be something special on the following Sunday. Other schools see that the guests at hotels get invitations to attend Sunday-school and church.

CLASS CONFERENCE

1. **Illustration.** Missionary J. W. Lowe: "We built up a Sunday-school in China with more than two hundred students within a few months, starting with one boy, through personal, persistent effort. The one found another, and the two brought two more, and so on. Sometimes a boy would come dressed only in a red string tied to his hair, so we made it a rule that no one would be admitted to the Sunday-school unless he was dressed in pants and coat, or at least one of these garments. A boy who had both coat and pants found a new pupil who had only a red string, and he took off his coat and gave it to the other. So the two came to Sunday-school together, one wearing the pants and the other the coat." Is it easier to build up a good Sunday-school in our country than in China? Why?

2. **Lesson Tests.** (1) Say what you can about the use of contests in bringing new members into the Sunday-school. (2) Indicate the value of house-to-house canvasses. (3) Show how a week of conferences may help to increase attendance. (4) Show how good teaching builds up the school. (5) Indicate some good ways of advertising the Sunday-school.

3. **References.** Weigle, "The Pupil and the Teacher," chapter 19; Cope, "Efficiency in the Sunday School," chapter 16. See references in chapter one of this part.

CHAPTER VI

RECORDS AND FINANCES

The matter of records and finances is far more important than the amount and kind of attention given them in the average Sunday-school would indicate. If the Sunday-school is to be an educational institution, it must be also a business concern, and it cannot be that unless proper attention is given to records and finances.

1. **The Secretary's Duties.** The secretary must be accurate, painstaking, and faithful. The more training and the more experience he has, the better. No young, inexperienced person should be asked to serve in this capacity. The departmental secretaries are assistants to the general secretary. It is the duty of each departmental secretary to attend to all the secretarial work in his own department. It is his duty to distribute and collect class-books or cards; to make out the report for the department; to furnish reports to pupils or parents, to departmental superintendent, and to general superintendent; to distribute the supplies; and to attend to correspondence. With reference to the work of the general secretary, the following suggestions are offered: (1) He should see that the school has *a good system of records,* and that it works the system. He is responsible for the accuracy and completeness of the records. (2) He should see that the *class-books or cards* reach the classes in the various departments promptly, and that they are collected without interfering with the teaching. All the secretarial work should be done quietly and expeditiously. There should be a separate secretary's room, with a roll-top desk and a cabinet for supplies, for the general secretary, and, in a large school, a room also for each departmental secretary. At least there may be a quiet corner, where the secretary and treasurer can work behind a screen, without interfering with the work of others. (3) He should see that *permanent records* of all pupils are kept. This permanent record should include name, address, age of younger pupils, date of entrance, class record, promotions and graduations, church membership, and discharge through removal or death. (4) He should see that there is kept a com-

plete *historical record of the whole school.* This will include statistics, new plans, notable events, programs of special days, and other items of value. This record may be kept in the form of a loose-leaf scrap-book, and may be filed away as an annual volume. (5) He should see that *reports* are made to the school, to the church, to the superintendent, to the pastor, to newspapers, and to outside organizations, both denominational and interdenominational. (6) He should see that prompt attention is given to the *school's correspondence,* answering inquiries, getting information from other schools, and ordering, caring for and distributing all the school's supplies. (7) He should see that *absentees* are looked after and brought back, through departmental or class secretary and through committees. Sometimes the school has a secretary of absentees. (8) He should see that *new pupils* are properly enrolled and classified, in accordance with principles adopted by the school, and that record is kept of all removals from class to class and from department to department. There should be enrolment cards with the printed words department, class, name, address, telephone, age and birthday, day-school grade, member of what church, brought by, old or new member, date, with blanks to be filled in. The information thus obtained becomes the basis of classification. After the pupil has been assigned to the proper department and class, the card is kept on file. Sometimes this work of enrolment and classification is done by a special enrolment secretary and assistants, instead of by the general secretary and assistants.

2. **Record Systems and Reports.** If the school is large, it may have its own record-blanks printed; but, if it is small, it may buy them already printed, or may make them by hand. (1) *Value of good records.* They are educational. They become a part of the teaching itself. They teach order, accuracy, thoroughness. They magnify the work of the school in the thinking of its members. They constitute a basis for promotions and graduations, and for intelligent comparisons in estimates of progress. They make possible reliable denominational and interdenominational statistics. These are lamentably inadequate at the present time, for the reason that there is not, in the average Sunday-school, an appreciation of the value of good records. (2) *A good system of records.* There are many systems of records on the market, samples of which may be had from the Sunday-school supply houses. The card systems are

coming to be preferred to the book systems, as being more modern and business-like. It is doubtful whether any one system can be made to fit all the departments in the school. There needs to be grading here, as with lessons and programs. No one plan can be made to work successfully through all the departments. Take, for instance, the bringing of Bibles. It might be well to take this into account in the junior's record, but it would be absurd to expect a beginner to bring his Bible. Probably the junior's record should take account of the largest number of items. In every department, account should be taken of more than mere attendance. To know whether or not the pupil was present has some value, but such a record is very inadequate. (3) *Making the reports.* The general secretary should render quarterly and annual reports at the school conference, a monthly report at the officers' conference, a weekly report for the Sunday-school or church bulletin, and occasional reports to newspapers and to denominational and interdenominational organizations. There should be a report every Sunday in each of the departments. In presenting this report, the secretary should change his method from time to time, if he would command attention and awaken interest. Sometimes the report may be read, and, if so, it should be read distinctly and rapidly. Usually it will be better to have the report on a blackboard, where all can see it, and to call attention to certain items occasionally. Once in awhile, he can have the reports made by the classes themselves. Always, the report should be brief. At times, it should tell how many are not present, and how many were late, etc., giving the negative side as well as the positive. From time to time, the report should compare the record of the day with the record of the Sunday before and of the year before, effort being made to keep the school running a race with itself.

3. **Work of the Treasurer.** The work of the general treasurer is educational, and is of vital importance. (1) *The treasurer's qualifications.* The treasurer should be quick and accurate at figures, and not too young. There may be available a man or woman who could not serve as teacher or superintendent, but who knows how to handle money and to get people to give money. The treasurer's chief duty is to develop the spirit of benevolence in the members of the school and to train in right habits of giving. (2) *Accounts and reports.* The treasurer should receive and pay out, count and account for, the school's

money. He should keep clear, accurate accounts, always taking receipts for money paid out. He should keep the funds on deposit in a bank in the name of the Sunday-school, separate from his own personal account. At the end of the year his books should be examined by an auditing committee appointed by the general superintendent, and this committee should report their findings to the school. The treasurer should make reports at the quarterly and annual school conferences, at the monthly officers' conference, and should see that a weekly report is made in each department. (3) *Training in giving.* Consider the following: *a. Importance.* Pupils that are not trained to give, and in the right way, in the Sunday-school, will become religious paupers. Right training will increase the gifts and at the same time develop the pupils. *b. Motive.* The giving of the pupils should be a joy and a privilege. Their giving should be an expression of interest and appreciation. *c. Objects.* The giving should not be simply for the buying of lesson supplies, but to the church, to local missions, to home and foreign missions, and to the poor, the orphans and the other unfortunates. It is considered by some to be advisable for all the expenses of the Sunday-school to be paid out of the general church budget. *d. System.* The financial system of the Sunday-school should be such that there will be no occasion for many "special offerings." A budget should be arranged at the beginning of the year, and it should include expenses for the picnics, books, and Christmas entertainment, as well as for supplies. Beware of the unaccredited traveling brother that wants to present his cause. However, it is good education to make an extra offering occasionally to some worthy object. *e. Amounts.* The emphasis should not be placed upon the amount, but upon the proportion. One cent is as much for one pupil as a quarter is for another, and he should have the same credit. Record should not be made of the amount given by the pupil, but of the fact of his giving or not giving. The class with the best financial record is the one in which every member gave some amount, and in accordance with his ability. To make the class with the largest offering the "banner class," is unfair and demoralizing. *f. Proxies.* Children should not act as proxies for their parents. Pupils should be taught to give in fact, of their own money. Sunday-school workers should coöperate with parents in training the pupils to give from an allowance or from money actually earned. *g. Reverence.* Pupils should be trained to give rev-

erently. All joking in connection with giving should be avoided, and it should be regarded seriously, as an act of worship. Sometimes there should be prayer in connection with the giving. The Bible teaching on giving should be presented from time to time, in connection with the lessons. "The careful record of giving, the intelligence as to the objects of giving and the practice of giving their own, all contribute toward reverence in the act."

CLASS CONFERENCE

1. **Illustration.** Some juniors were having a discussion with regard to what became of the money they gave to the Sunday-school. One of them said, "It goes for mission work in China." Another said, "No, it doesn't, either, it goes to buy pretty things for orphans." A third said, "You are both off, didn't you hear Mr. Norton say that we ought to give more money, so he could pay for the quarterlies?" Some junior girls in the same school were talking, and one of them said, "Doesn't our teacher wear a pretty hat?" And another said, "Of course, don't we give her our money every Sunday?" What was the matter with the financial policy of that school?

2. **Lesson Tests.** (1) What are the duties of the departmental secretary? (2) Discuss the duties of the general secretary. (3) Indicate the value of good records. (4) Indicate the characteristics of a good system of records. (5) Give suggestions as to secretarial reports. (6) Discuss the qualifications of the general treasurer, and the nature of his work. (7) Discuss training in giving in the Sunday-school.

3. **References.** Cope, "The Modern Sunday School," chapter 16; Lawrance, "How to Conduct a Sunday School," chapter 13. See other references in chapter one in this part.

CHAPTER VII

SPECIAL DAYS AND OCCASIONS

Special days and occasions attract new members, develop loyalty, promote enthusiasm, satisfy the social instincts, and magnify the school in the thinking of the community. They advertise the Sunday-school, and are in themselves educational. They should have an important place in every Sunday-school, and the most careful preparation should be made for them. The general plans should be made in the officers' conference, and the details should be worked out in the departmental conferences.

1. **Promotion Day.** The Sunday-school that is doing good educational work must have an annual promotion day, when it promotes pupils from one grade to the next in each department, giving them promotion certificates, and, when it graduates pupils from one department into the next, with diplomas. (1) *Time.* Promotion day usually is the last Sunday in September, as this is the last Sunday in the graded lesson year, and sometimes this Sunday also is rally day, the promotion exercises being a part of the rally program. (2) *Value.* The diplomas and certificates may be had of the supply houses, for a small sum, and they are worth far more than any expensive prizes, buttons, crosses, crowns, and other such harmful devices so frequently used by those who are deficient in proper educational training. A promotion day rightly conducted tones up the whole school, magnifies its work, and insures better work during the following year. It is just as important as any high school graduation day, and even more important. (3) *Method.* The promotions should be by departments. Imagine yourself in a *beginners' department* on promotion day. The members of the cradle roll class become the first grade beginners, each child receiving a graduation card. And the first grade beginners become the second grade beginners, each child receiving a promotion certificate. As those in each grade receive their diplomas or certificates, they stand together in front, during a simple service, consisting of a few appropriate words by the superintendent, a song, and a prayer. A similar service is held as the second grade beginners receive their diplomas, and

they are at once taken by their new teacher who is present to receive them, into the primary department, to become the first grade primary pupils. Follow them into the *primary department* and see them, after marching to the front, welcomed with an appropriate department song. This closes the promotion services in the primary department, for they have been doing their promoting at the same time and in much the same way as the beginners' department and the other departments. The first grade pupils have become second grade, and the second grade have become third grade, all receiving promotion cards, while the third grade pupils have been graduated, with diplomas, into the *junior department.* There have been appropriate songs and prayers, with a few tender words by the superintendent. All has been done quietly and in beautiful order. As the new members come in from the beginners' department, the graduating class of the primary department marches out, and into the junior department, where the promotion services have been proceeding as in the primary department. And so in the *other departments.* All has been accomplished in fifteen or twenty minutes, and in beautiful order, amid impressive quiet. The teachers are not promoted, each staying in the same grade and receiving a new class. The promotion services have been preceded by the usual lesson period, which has been a little shortened. Where there are not separate assembly-rooms, the promotions will proceed nevertheless by departments, in the way above indicated, except that the graduates cannot pass from one room to another.

2. **Rally Day.** This is an occasion when special effort is made to have present the entire enrolment of the school, and also a number of visitors. Usually rally day comes in the fall, about the middle of October or a little later. Sometimes the rally day services are held in connection with those of promotion day, but the results will be better if they are separate, and held a few weeks later. Rally day should not be a mere coming together after the summer vacation, but should be a means of quickening the school life and inaugurating a vigorous forward movement. The rally programs should be graded and conducted departmentally. Where this is done, and there are separate assembly-rooms, there will be left time for the lesson period. The following suggestions may be offered: (1) Spend several weeks beforehand in intelligent preparation. (2)

Let there be full discussion in the officers' conference and in the departmental conferences. (3) Advertise extensively, and send personal invitations to the members, through the secretaries. (4) Have the assembly-rooms tastefully decorated with autumn foliage, by a committee appointed for the purpose. (5) A feature of the decorations might be a shock of corn, a pile of pumpkins, or a string of corn ears. (6) Present brief, attractive reports of the work of the previous year, and plans and goals for the coming year. (7) The program may include music, prayer, talk, marches. (8) Have a talk by a Sunday-school specialist, if possible. (9) Try to have something new and particularly attractive in the program every year. (10) If the school is small, and there is only one assembly-room, make the program so suggestive and inspirational that it will help to procure a better building and equipment.

3. **Other Days.** There cannot be too many special days if they meet a real need and actually help. Some of the other days commonly observed are the following: (1) *Christmas day.* In arranging the program, keep in mind the following: *a.* Begin to get ready at least a month beforehand. *b.* Let each department have its own graded program if possible. *c.* A Santa Claus is noisy, and has no teaching value in any of the departments above the primary. *d.* There may be a Christmas tree, and also a Santa Claus if there are gifts to hand out, in the beginners' and primary departments. *e.* Cheap candy cheapens the Sunday-school in the thinking of the pupils, and besides is dangerous. *f.* Good, pure candy may be given to pupils in the beginners, primary, and junior departments, particularly if there are many poor children among them. *g.* If something must be given to the pupils, there is, besides candy, also fruit, pictures, books, cut flowers, potted plants, and toys from which to choose. *h.* The Christmas program is a failure unless it teaches the true Christmas spirit, the spirit of giving, and this can be done only by having the pupils to do some giving. *i.* The pupils may give money, baskets of food, canned goods, vegetables, flour, toys, and the like to orphanages, hospitals, prisons, salvation army, helping-hand institutes, or to the poor of the congregation and community. *j.* Among the program possibilities are songs, readings by pupils, stories by a trained story-teller, stereopticon pictures, cantatas, and acted stories, according to the needs and facilities. *k.* It is a serious mistake

to intimate, publicly or privately, that anybody is coming to Sunday-school for what they can get out of Christmas day, because it is not true probably, and you ought not to object if it were true. (2) *Children's day.* This is another day that has teaching value. The teaching is done through program and contribution. It is in the nature of a missionary day, when Sunday-school missions, Bible distribution, or religious education is attractively presented in story, song and pictures, and when an offering is made by teachers and pupils for the work set forth in the program. Children's day is observed usually in the spring, frequently the second Sunday in June. It is most effectively observed departmentally, and there should be intelligent preparation through the officers' and departmental conferences. (3) *Thanksgiving day.* This is an occasion for teaching thankfulness, through program and giving, and need not interfere seriously with the lesson period. (4) *Mothers' day.* This is observed on the second Sunday in May. It magnifies Christian motherhood. A carnation is given to each pupil, and a part of the program is a poem, a song, or a talk about mother. The lesson period is not interrupted. (5) *Easter* is suitably observed in many Sunday-schools. (6) *Field day.* Field day, or picnic day, usually comes in the spring or summer, between Sundays. It advertises the school, promotes acquaintance, and furnishes wholesome recreation. There should be a carefully planned program, including games, songs, speeches and eating. (7) *Decision day.* See chapter ten in part two.

CLASS CONFERENCE

1. **Illustration.** (1) "The awarding of diplomas and honors must not be confused with the giving of prizes, nor is it meant that it is unwise for a school to provide entertainments and other meetings and times of social enjoyment for its pupils; all these things must, however, be evidently the natural outgrowth of the social life of the school, and the desire to provide for its interest, and intellectual improvement, and not at all measures taken to induce attendance. But diplomas and honors are simply the certificates awarded for good work presented on attaining certain definite standings; they have no intrinsic value; they are within the reach of every one. Care should be taken so to award them that they do not even remind one of prizes, but that they act as incentives to all to do good work and stand for the facts that the school recognizes such work, and that it is conducted on business principles." (H. F. Cope) (2) "The social instincts demand satisfaction. Young people love a good time and delight in the company of one another. The Sunday-school ought to

meet this natural human craving. It should make the church a social center. It should provide a wholesome social environment." (L. A. Weigle.)

2. **Lesson Tests.** (1) Discuss promotion day in the Sunday-school. (2) Give at least seven suggestions with reference to rally day. (3) Give suggestions relative to the observance of Christmas in the Sunday-school. (4) Discuss children's day and other days and occasions. (5) Which of these days has the greatest teaching value? Why?

3. **References.** Lawrance, "How to Conduct a Sunday School," chapters 14, 15, 16, 19, 20. See also the departmental references in part one of this book.

CHAPTER VIII

MISSIONS IN THE SUNDAY SCHOOL

The best place to teach missions is in the Sunday-school. Here is where the missionary problem must be solved. Some suggestions are offered.

1. **Teaching from the Platform.** One way to teach missions in the Sunday-school is to present information from the platform. This may be done in the department or in the school as a whole, by the superintendent, pastor, or someone else who is qualified to do it well. Missionary facts may be presented in the form of interesting stories or map drills. Curios, charts, pictures and stereopticon will help to make missionary facts interesting, clear and impressive. An excellent book prepared especially for use in teaching missions from the platform is Trull's "Five Missionary Minutes," price fifty cents, for sale by the denominational publishing house. Sometimes the teaching of missions from the platform is done through the pupils themselves, a brief, interesting missionary program being prepared, with speaking, songs and drills. Excellent suggestions for this purpose are found in "The Missionary Speaker," "Missionary Programs, Number One," and "Missionary Programs, Number Two," published by the Young People's Missionary Movement and obtainable from the denominational publishing house. Occasionally it may be possible to have present a missionary.

2. **Supplemental Missionary Lessons.** Missions may be taught in the Sunday-school, in addition to the regular lessons, in graded supplemental lessons, provided by the denominational publishing house, which will send samples on application. For the beginners, there are missionary pictures and stories; for the primaries, there are stories of the children of mission fields; for the juniors, there are stories of missionary heroes and heroines; for the intermediates, there are stories of the nations and their needs; and for the seniors, there are missionary history and plans. In some schools, a brief course in missions is substituted for the regular lessons for a few weeks or a few months. In the organized adult class, there is used as a text some such book as "The Uplift of China," "The Redemption of the City,"

or "Mormonism: the Islam of America." In the intermediate class, some such text-book as "Uganda's White Man of Work" or "Best Things in America" is used.

3. **In Connection with Regular Lessons.** The Bible contains the principles of missions, and, when the lesson has in it a missionary teaching, it should be illustrated and applied. There are many lessons which are missionary. Frequently, also, teaching that is not directly missionary may be made effective by the use of missionary illustrations—a story, a fact, some figures, an item of news, a picture, a curio. Any number of these missionary illustrations may be found in the missionary magazines, the denominational journals and the Sunday-school lesson helps, if only the teacher is looking for them. In some junior departments, the pupils have special missionary scrapbooks, for missionary pictures and biographies. In a number of good schools, where stereoscopes are used, there are missionary stereographs, especially in the junior and intermediate departments. Sometimes the regular Sunday-school program, or order of service for the day, may be missionary. In that case the order might be somewhat as follows: (1) Doxology, invocation, missionary hymn, and Lord's Prayer; (2) A map drill showing the location of the missions of the denomination, or a letter from a missionary, or recent items from the field, or brief incident from a recent missionary book; (3) Two brief prayers for missions; (4) Announcements and showing of Bibles; (5) Marking of records, offering, and class instruction for thirty-five minutes; (6) Closing service, with a missionary hymn and prayer for missions.

4. **Doing Mission Work.** Missionary teaching should be made as practical as possible. This may be done in various ways. There should be gifts to missions. All the pupils should contribute to missions. There should be a mission day in the Sunday-school at least once a month, when all the offerings go to missions. The school, the department or the class may support a missionary or a helper, may prepare and send missionary boxes, may support or conduct a mission Sunday-school, or may engage in some other kind of mission work. The bringing in of new pupils into the Sunday-school is one kind of mission work. Some of the pupils ought to give themselves definitely to foreign or home mission service. It is important that the pupils be led in giving and doing for missions, not only because

of the good they are doing immediately, but for the sake of their religious education, for the best good of the pupils themselves. When missionary interest is aroused it should be *expressed* in some direct and tangible way.

5. **Missionary Library and Museum.** Every Sunday-school should have a missionary museum containing pictures, curios, native costumes, maps, and models of houses, implements, weapons, etc. These may be obtained, at a nominal cost, from the various missionary boards. A good up-to-date missionary library also is a necessity if the best work is to be done in the Sunday-school. The money may be taken from the treasury, or may be raised by personal solicitation or at a book social. These books should be shown and described from time to time, in a way to awaken interest and to cause the pupils to want to read them. In buying the books, they should be chosen with reference to the needs of the pupils in the various grades of the school, provision being made for primary, junior, intermediate, senior and adult pupils; and care must be exercised that the right books get into the hands of the right pupils. Sometimes the teacher may require pupils to read certain chapters in the books and to report in the class. There should be eight general classes of missionary books in the library, as follows: (1) Books of methods, such as Trull's "Missionary Methods for Sunday School Workers" and Brain's "Fuel for Missionary Fires;" (2) Books of reference, such as Dwight's "The Encyclopedia of Missions" and "The Blue Book of Foreign Missions;" (3) Books of history, such as Leonard's "A Hundred Years of Missions" and Barnes' "Two Thousand Years of Missions before Carey;" (4) Books of travel and adventure, such as Stanley's "In Darkest Africa" and Landor's "In the Forbidden Land;" (5) Books of description, such as Gale's "Korean Sketches" and Smith's "Chinese Characteristics;" (6) Books of biography, such as Lambert's "The Romance of Missionary Heroism" and Gracey's "Eminent Missionary Women;" (7) Books of fiction, such as Eyster's "The Chinese Quaker" and Mason's "The Little Green God;" (8) Selected libraries, such as those published by The Students' Volunteer Movement and by The Young People's Missionary Movement and sold by the denominational publishing houses. In buying books to meet the needs of the various grades, selection will need to be made as follows: (1) For primaries, such books as Batty's "The Great Big World or a Missionary Walk in the Zoo;" (2)

For juniors, such books as Crowell's "Coming Americans" and Grinnell's "Jack Among the Indians;" (3) For intermediates, such books as Banks' "Heroes of the South Seas" and Guernsey's "Citizens of Tomorrow;" (4) For seniors, such books as Bacon's "Japanese Girls and Women" and Riis' "How the Other Half Lives."

6. **Missions and the Graded Lessons.** The graded lessons include missionary lessons. They are there as a part of the course. They are in the curriculum. This is as it should be. The very fact that these lessons are placed upon a par with other lessons will mean much for missions. That in itself is good missionary teaching. It magnifies missions. It does not leave missions to be added, to be crowded in somewhere, to be taken or let alone. A generation brought up on the graded lessons in a well-organized Sunday-school, with trained teachers, will be a generation of missionaries—some of them missionaries on the foreign field, some of them missionaries on the home field, and the others missionaries at home.

CLASS CONFERENCE

1. **Illustration.** (1) In a conference on missions, a leader in a woman's missionary society asked, "How are we going to get the men interested in these missionary studies?" Various answers were given, and finally a Sunday-school specialist said: "The way to get men interested in missions is to get them interested before they get to be men, in the Sunday-school, as a constituent part of their training there. You are beginning at least twenty years too late with these men. A twelve-year-old boy who has been trained in a good Sunday-school, using the graded lessons, knows more of missions now than the average man knows, or ever will know." (2) Aside from the benefit to missions, the Sunday-school should teach missions for its own sake. Cope says: "It will make all the difference to our schools whether we think of them as little circles to be fed, ministered to, polished and perfected for their own sakes, or as centers from which life and life-giving power must radiate into all lives and into all places. The centrifugal school lives more and more, the centripetal dies daily."

2. **Lesson Tests.** (1) How may missions be taught from the platform in the Sunday-school? Illustrate. (2) What is meant by supplementary mission lessons? Can you give an illustration of their use? (3) How teach missions in connection with the regular lessons? (4) How teach missions by doing missions? (5) Describe a missionary museum, preferably one you have seen. (6) Name eight general classes of books suitable for a missionary library in the Sunday-school. (7) Discuss missions and the graded lessons.

3. **References.** Trull, "Missionary Methods for Sunday School Workers;" Hixson, "Missions in the Sunday School." See also the departmental references.

CHAPTER IX

SUNDAY SCHOOL BUILDINGS

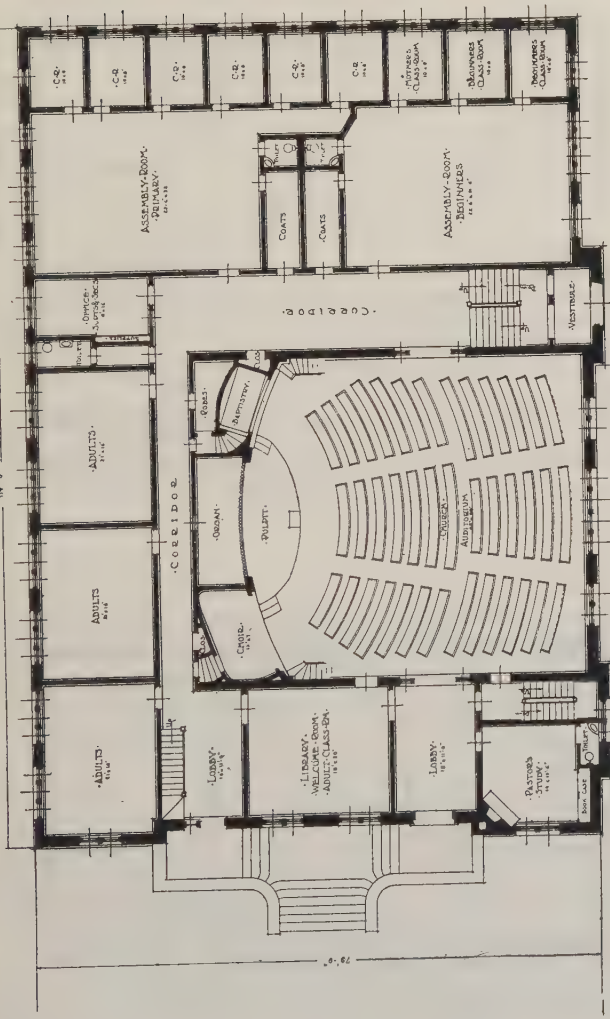
For more than six years, I have been saying that the next great forward step in Sunday-school work must be a building step, and that the so-called "Akron plan," or any of its modifications, is out of date and wholly unsuited to the needs of the modern departmental Sunday-school, which needs a complete assembly-room for each of its departments, with a group of classrooms adjacent, one for each class.

1. **The Fundamental Principle.** The fundamental principle that should guide in building for the Sunday-school, may be indicated in one word, and that is *separateness*. The essential need is a separate place of meeting for each department, where it can do its work without interference from the other departments. This means that there must be a number of rooms that really separate. It means that *all separating curtains* and *movable partitions must be eliminated*, for the reason that they do not separate. The walls of both the assembly-rooms and the classrooms must be permanent and sound-proof, and the doors must be solid, hinged, and close-fitting in rabbets. In "The Sunday School Teacher's School," published in March, 1909, I said: "If each department of the school is to have its own separate opening and closing exercises, then it must be separated by solid, sound-proof walls with heavy double doors, if there are doors between at all. It is folly to have a program in one department and a different program at the same time in another department with only a thin partition between. Better have all the departments together than to have them so, for there must be quiet if the program is to be effective." This was the first appearance in print, so far as I have seen, of a plea for the abolition of the movable partitions that characterize the "Akron plan." In "The Sunday School Building and Its Equipment," published in November, 1914, Dr. Herbert Francis Evans, professor of religious education in Grinnell College, speaking of the beginners, primary, and junior departments, says: "It is clear that absolutely separate rooms must be provided for the first three departments. The method of

combining these departments into a large assembly-room by the use of temporary partitions of any kind must be abandoned, and perfect freedom from disturbance by those near by must be accorded each of these departments." Prof. Evans here suggests the principle of separateness, but fails altogether to show practically how it may be secured, since his "cuts" and descriptions are illustrative of the "Kramer plans," the "Cedar Rapids plan," and other plans of the same general type, all of which are but adaptations or complications of the old "Akron plan," embodying numerous movable partitions.

2. **Assembly-Rooms and Classrooms.** The building that embodies the principle of separateness will provide permanent-partition, hinged-door classrooms, which can be furnished and equipped so as to afford a home-like appearance and an educational atmosphere, and also, for each department, a complete assembly-room, where there may be conducted an orderly, graded program, and where there may be developed a departmental spirit and enthusiasm. It follows, then, that these rooms must be so constructed that they will really separate the singing and other sounds of one department from all the other departments, and that, therefore, any partitions which fold, lift, roll, or slide, are unsuitable, for the following reasons: (1) *They are unsightly.* They do not fit in with any proper architectural scheme, and they make it impossible to suitably decorate the walls and to provide that appearance of quiet and home-likeness so essential in the promotion of attractiveness and solidarity. (2) *They are troublesome.* They must be moved at least twice every Sunday, and sometimes their manipulation is quite difficult. Indeed, they are so much trouble that frequently they are not manipulated at all, and so are worse than nothing. (3) *They are inefficient.* They shut out the sounds only very imperfectly, and make impossible an orderly departmental program. (4) *They are expensive.* They cost more than permanent partitions and solid doors, and do not last so long. (5) *They are anti-educational.* They are not found in good day-school buildings. They are against good preaching as well as good teaching. They spoil the auditorium, both as to looks and acoustics. (6) *They are unnecessary.* There is absolutely no reason why they should exist in a modern building, for the reason that we can have more room and better room for the same money, by adopting one of the plans described in this chapter.

3. **Three Typical Plans.** It is possible to secure both assembly-rooms and classrooms in a building for a Sunday-school of any size, at a cost ranging from four thousand dollars to four hundred thousand dollars. Three typical plans are here described. The auditorium, in each type of building, may be made larger without disarranging the rest of the plan. (1) *For school of five to seven hundred pupils.* The building for a school of this size may be designated as type A. It has six complete assembly-rooms, and thirty-eight classrooms. The main auditorium will seat five or six hundred for the preaching service, and also will serve as the assembly-room for the adults. Each of the other assembly-rooms will accommodate seventy-five to one hundred pupils. In the front and rear of the main auditorium are two stories of rooms. On the main floor are the beginners and primary assembly and classrooms, in addition to the main auditorium and the classrooms for adults. On the second floor, are the junior, intermediate, and senior assembly and classrooms. Some of the rooms may be used also for prayer-meetings, young people's societies, missionary societies, social gatherings, etc. Underneath all there is a well-lighted basement, with kitchen, dining and entertainment rooms, etc. There are toilets, coat-rooms, etc. This building may be erected at a cost of thirty to forty thousand dollars, according to material, finish and architectural treatment. (2) *For school of two to three hundred pupils.* The building for a school of this size may be designated as type B. It has four complete assembly-rooms and fourteen classrooms. In the front and rear of the main auditorium, are two stories of rooms. The main auditorium, which will seat about five hundred, will be used also as the assembly-room for the intermediates, seniors, and adults. On the main floor, in the rear, are the assembly-rooms for the beginners and primary departments, and three classrooms for intermediates. Up-stairs, over these rooms, are the junior assembly-room and classrooms, and one room for intermediates. In front, on the main floor, and also up-stairs, are classrooms for the seniors and adults, and also library-room and pastor's study. This building, with basement, may be erected for fifteen to twenty-five thousand dollars, according to material, finish and architectural treatment. (3) *For school of one to two hundred pupils.* The building for a school of this size may be designated as type C. It has four assembly-rooms and nine classrooms. The intermediates, seniors, and adults assemble in the


ASSEMBLY-ROOM-PRIMARY
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COURTS
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CORRIDOR
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LIBRARY-WELCOME-ROOM-ADULT CLASS-ROOM
LOBBY
LOBBY
PASTORS STUDY
CHOIR
ORGAN
PULPIT
BAPTISTRY
AUDITORIUM
VESTIBULE
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TYPE "A"
FIRST FLOOR PLAN
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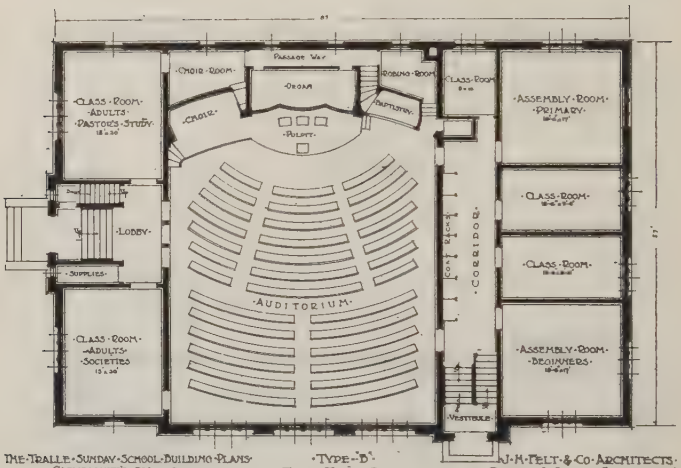

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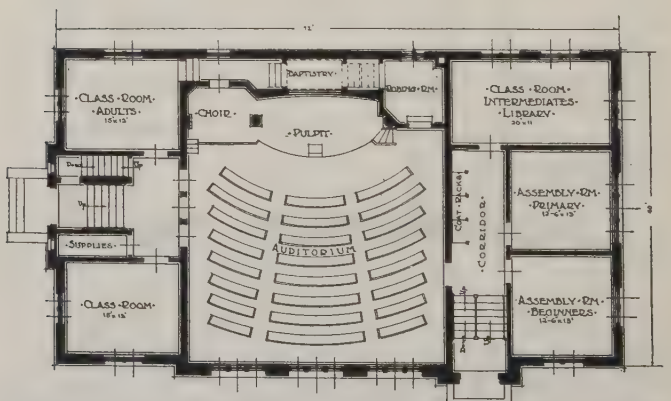
KANSAS CITY MISSOURI



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main auditorium, which will seat about three hundred. On the main floor, there are assembly-rooms for the beginners and primary departments, and classrooms for intermediates and adults. On the second floor, there are assembly-room and classrooms for the juniors, and classrooms for intermediates and seniors. Some of the classrooms may be used for prayer-meetings, missionary meetings, etc. This building may, or may not, have a basement, and can be erected for six to twelve thousand dollars, according to material, finish, and architectural treatment. This type of building, on a smaller scale, may be erected for as little as four or five thousand dollars.

4. **How to Get a New Building.** This new type of building usually is possible anywhere. (1) *Committee.* There needs first to be a building committee, and this should be composed of the most wide-awake, progressive members, including women, and should be representative of all the interests of the church. Membership on the committee should be determined, not by dollars, but by sense. Put the best brains and religion of the church into the proposition, and a way will be found to get the money. (2) *Plans.* In adopting plans, keep in mind the fundamental principle, face the problem seriously, and seek to get the building you really need. Do not build a copy of some other church simply because the pastor likes it or because you are pleased with its appearance. Most of the cost of new church buildings erected in recent years, has been a waste of the Lord's money. Seek to get the building that will be of the largest use to your church, your community, and the world. (3) *Architect.* Employ a competent architect to draw plans and to superintend the construction of the building. Be willing to pay him the standard price, and do not ask him for a contribution. The "cheap" architect is dear at any price. Moreover, there is nothing to be gained by putting architects into competition with one another. Employ an architect as you would employ a physician or surgeon; find one in whom you have confidence, and then put the case into his hands. In the end, you will save money, and at the same time will have a building that will be right and look right. Most architects are wholly incompetent to deal with a building for the modern church, and would be expensive even if they furnished plans without charge. Ask the average architect to work into a building the ideas set forth in this chapter, and he would make a "botch" of the whole thing. Find a competent firm of archi-

tects, who are specialists in church building and who have made an intelligent study of the modern Sunday-school and its needs, and they can furnish *ideas* as well as blue-prints. I can heartily recommend J. H. Felt and Company, school and church specialists, suite 800 Grand Avenue Temple, Kansas City, Missouri. Not being an architect, I have had this firm to embody my ideas in sets of typical plans to meet the needs of Sunday-schools of all sizes and grades, and they are prepared to furnish plans for new buildings, and for the remodeling of old buildings, in accordance with the ideas advanced in this chapter. Their wide experience with high school and college buildings has given them the school attitude, so necessary in drawing plans for the modern Sunday-school, and their success with church buildings is a guarantee that they will have due regard to finish and architectural treatment as well as to practical utility.

CLASS CONFERENCE

1. **Illustration.** "If a church," says Cope, "were fully loyal to its avowed faith in the importance of childhood, it would make the child central and determinative; it would build the plant for the child-life first, and allow adult life to adjust itself to that."

2. **Lesson Tests.** (1) Discuss the fundamental principle that should guide in building for the Sunday-school. (2) Give the argument against movable partitions. (3) Discuss a suitable building for a Sunday-school of five to seven hundred pupils. (4) Describe a suitable building for a Sunday-school of two to three hundred pupils. (5) Describe a suitable building for a Sunday-school of one to two hundred pupils. (6) Discuss the getting of a new building.

3. **References.** Cope, "Efficiency in the Sunday School," chapter 10; Smith, "The Sunday School of Today," chapter 2; Evans, "The Sunday-School Building and Its Equipment;" Lawrance, "Housing the Sunday School;" Moore, "The School House;" Tralle, "Sunday School Buildings;" J. H. Felt and Company, "School Buildings of Today."

CHAPTER X

SUNDAY SCHOOL LIBRARIES

It would seem that there is little hope for permanent improvement in any Sunday-school that does not have, maintain, and use a library. Certainly no day-school that is worthy of the name would undertake to get along without using a library, and the Sunday-school cannot afford to lag behind.

1. **Their Value.** There is space for only a few of the things that may be said in favor of Sunday-school libraries. (1) *Increase attendance.* A good, well-managed library will attract and hold pupils. It makes the school more interesting and more worth while. Not only does it draw in a great number of pupils, but it keeps them coming more regularly. (2) *Extend influence.* A library enables the school to extend its influence to the relatives and friends of its pupils, who will read the books and be helped thereby, and thus come into its benefits though they do not attend. (3) *Strengthen the teaching.* The teacher that is not content to be merely "textual" or "factual," and who is not satisfied to do all the talking, must be able to refer his pupils, above the primary grades, to books in a library for illustrative and supplementary material. Then the teacher himself must have frequent access to the best books for Sunday-school workers if he is to keep mentally alert and spiritually enthusiastic, and the school that does not make this possible is demanding that he shall make educational bricks without pedagogical straw. The members of the teacher-training class particularly will need to have access to good books that will adequately supplement the text and add to the interest and value of the course.

2. **Their Making.** The making of a library is a continuous process. (1) *Size.* It is far better to begin with a small library, and then add to it from time to time, than to get all the books at one time. It will be advisable to get a small number at the start, and to add others every month regularly. (2) *Selection.* Books should be selected by a permanent committee, consisting of the librarian, the pastor, the general superintendent, and one or two other book-lovers, an intelligent woman being one of

them. This committee should have always on hand a list of books to be bought, made up from lists obtained from book houses, from reviews in periodicals, and from competent individuals who have given the matter special attention. In selecting books, the committee should consider whether or not the book is interesting, wholesome, and suitable. The needs of all the members of the school, both teachers and pupils, in all the departments, should be considered. (3) *Finances.* Money for the library may be obtained in one or more of the following ways: Use five per cent of all the Sunday offerings; have a library Sunday, and ask all to bring an offering; let one class give a book each Sunday, the classes taking turns; secure private subscriptions; get some well-to-do individual to provide an endowment; hold a book reception, each one present bringing a book, lists of books needed being given out beforehand, with the understanding that duplicate copies may be exchanged; get each of a number of individuals, through private solicitation, or publicly, to contribute an amount sufficient to pay for one book; see that the church includes the library in its annual budget.

3. **Their Management.** Some suggestions may be offered with reference to the management of a library. (1) *Librarian.* The librarian should not be a young, inexperienced person, but the most intelligent and best-read individual in the church. Sometimes it is possible to secure for this position a public librarian or a teacher in the day-school. At any rate, the librarian should be a lover and reader of books, a student of the work, good-natured and accommodating, and intelligently painstaking. In a small school, the general secretary may be also librarian, and, in a large school, the librarian will need to have assistants, who will be the departmental librarians or secretaries, and sometimes also class librarians. Where there is a general librarian, as well as general secretary, the two will need to work in close coöperation. (2) *Location.* If possible there should be a large, well-lighted library room, located convenient to the largest number. The room should contain, in addition to books, a museum of oriental models, missionary curios, pupils' scrap-books, with other educational materials, and also papers, periodicals, and pictures. Where a room cannot be found, a corner may be curtained off for the purpose. (3) *Use.* The library should be open for thirty minutes before,

and about as long after, the Sunday-school session, but no books should be issued or received during the Sunday-school hour or the preaching service. It should be open also during the week, at least for a half hour before and after the mid-week prayer-meeting, and better every afternoon and evening, particularly if it is fitted up also as a reading room. (4) *System.* For a small library, the register system may be used. According to this system, the record of the drawing of a book is entered in a book prepared for that purpose. Such books may be had of any Sunday-school supply house. (5) *Rules.* Some such rules as the following may be adopted: Only one book may be taken at a time; a book may not be kept out longer than two weeks; books lost, defaced, or torn, must be replaced or paid for; no books will be exchanged at the library on the day they are issued; pupils must not exchange books with one another, and anyone doing so will lose the privilege of the library for four weeks; a fee of five cents a week will be required for books kept out over time. (6) *Records and reports.* Complete permanent records of all books, with a history of their use, should be kept, and informing reports should be made from time to time. (7) *Advertising.* Provide catalogues, with descriptive notes, and call attention to new books in the printed bulletin or on the bulletin board. Create an interest in the books through the departmental officers and teachers. Pupils should be given references to books, should be shown books, should be told about interesting things in certain books, and should have stories from books read or told to them. (8) *Grading.* Every library should be graded, though all the books may be kept in one room, and pupils should be allowed to draw out only such books as are suited to their interests and needs.

4. **Their Character.** A list of books for both workers and pupils is given, as indicative of the kind of books that are suitable for a Sunday-school library. Those for pupils are classified by departments, and those for workers are given in the order of their probable value for the average school. A. *Books for workers.* (1) Talks with the Training Class, Slattery, .50. Simple psychology, with concrete examples, showing how to train the memory, the imagination, the reason, the will, etc. (2) The Unfolding Life, Lamoreaux, .50. A simple account of some of the characteristics of pupils in the various periods of their development. (3) The Elementary Worker and His Work, Jacobs-Lincoln, .50. Treats of the beginners and pri-

mary departments, for both superintendents and teachers, indicating the characteristics of pupils and giving suggestions relative to programs, lessons, and methods of teaching. (4) The Junior Worker and His Work, Robinson, .50. Treats simply, and from the modern view-point, of the pupils, the equipment, the lesson materials, the worship, methods of teaching, special days, activities, etc. Valuable both for superintendent and teachers. (5) The Intermediate Worker and His Work, Lewis, .50. Gives helpful suggestions, for superintendent and teachers, with reference to organization, equipment, characteristics, expressional activities, class organization, and teaching. (6) The Senior Worker and His Work, Lewis, .50. Most everything that has to do with the organization and teaching of the seniors finds helpful treatment in this little book. (7) The Adult Worker and His Work, Barclay, .50. Here are sane comments, in simple phrase, on class organization, needs, officers, teaching, and activities. (8) The Girl in Her Teens, Slattery, .50. Interesting and particularly valuable for teachers of girls from thirteen to nineteen years of age. (9) Church Work with Boys, Forbush, .50. Contains chapters on What Church Work with Boys Means, The Way of God with a Boy, The Work of Men for Boys, How to Teach a Boys' Sunday School Class, etc. For teachers of boys thirteen to sixteen years of age. (10) The Pupil and the Teacher, Weigle, .50. Here are twenty-one helpful chapters on the psychology and pedagogy of the Sunday-school, for teachers of all grades. (11) A Study of Child Nature, Harrison, 1.00. Principles of child nature, with illustrative stories. For the teachers and mothers of beginners. (12) The Church School, Athearn, 1.00. The modern educational view of the Sunday-school, by departments, and is especially valuable for its equipment and program suggestions and for its lists of songs, pictures, and books. For all teachers and superintendents, and the pastor. (13) World Stories Retold, Sly, 1.00. Treats of the theory and art of story-telling, and contains a fine variety of stories, many of them from the Bible. For all teachers. (14) The Point of Contact in Teaching, DuBois, .75. Helps the teacher into a sympathetic study of the child's view-point. (15) The Dawn of Character, Mumford, 1.20. Treats of the nature and training of the child, with many illustrative incidents. For teachers and mothers of beginners and primary pupils. (16) Efficiency in the Sunday School, Cope, 1.00. Sets forth the fundamental principles of

the Sunday-school as an educational institution, with but little of the concrete. For the pastor and superintendents. (17) The Sunday School of Today, Smith, 1.25. Contains some good pictures and gives concrete suggestions, for the pastor and the superintendents. (18) The Home Department of Today, Stebbins, .25. An excellent little volume by a specialist, telling how to organize and conduct a good home department. (19) The Blackboard Class, Darnell, .25. A series of simple lessons on the use of the blackboard in teaching. (20) How to Conduct a Sunday School, Lawrance, 1.25. A concrete explanation of the success of one great Sunday-school, conducted by the secretary of the International Sunday School Association. For pastor and superintendents. (21) Education in Religion and Morals, Coe, 1.35. Treats of the principles of religious education and outlines the characteristics of the life periods of pupils. For pastor, superintendents and teachers. (22) The Great Teachers of Judaism and Christianity, Kent, .75. Shows the important place of the teachers in the Bible, and indicates their methods. For all teachers and the pastor. (23) History of the Hebrews, Sanders, 1.00. A simple, scholarly treatment, with maps and charts, for all students of the Bible. (24) The One-Volume Bible Commentary, Dummelow, 2.50. Gives help on any passage in the Bible, in brief scholarly fashion. (25) Dictionary of the Bible, one volume, Hastings, 5.00. Gives help on Bible books, characters, topics, places, customs, etc. For pastor, superintendent and teachers. B. *Books for pupils.* (1) *Primary grades:* Poulsson, Child Stories and Rhymes; Walker, Tales Come True; Monteith, Some Useful Animals, and What They Do for Us. (2) *Juniors*: Dale, Heroes and Great Hearts; Lang, Animal Story Book; Kipling, The Jungle Book; Beard, Things Worth Doing; Morris, Home Life in All Lands; Crowell, Alaska for Juniors; Hobson, Jink's Insides. (3) *Intermediates*: Cabot, Everyday Ethics; Parton, Captains of Industry, or Men of Business who Did Something Besides Making Money; Conwell, Manhood's Morning; Wingate, What Shall Our Boys Do for a Living? Beard, Recreation for Girls; Slattery, The Girl and Her Religion. (4) *Seniors*: Beveridge, The Young Man and the World; Parsons, Choosing a Vocation; Roosevelt, Applied Ethics; Warner, The Young Woman in Modern Life; Wilson, Making the Most of Ourselves; Hillis, Great Books as Life Teachers; Henderson, Social Duties; Bolton, Poor Boys Who Became Famous; Bolton, Girls Who Became Famous; Keller,

The Story of My Life. (5) *Adults*: Coe, The Spiritual Life; James, Varieties of Religious Experience; Walker, Great Men of the Christian Church; Paton, Christ and Civilization; Clarke, Events and Epochs in Religious History; MacCunn, The Making of Character; Puffer, The Psychology of Beauty; St. John, Child Nature and Child Nurture; Kerley, Short Talks with Young Mothers; DuBois, Fireside Child Study; Poulsson, Love and Law in Child Training; Bailey and Lewis, For the Children's Hour; Mathews, Scientific Management in the Churches.

CLASS CONFERENCE

1. **Illustration.** Indicate which of the books you have read that are listed in this chapter. If you have a Sunday-school library, how may it be improved? If you have none, what are you going to do about it?

2. **Lesson Tests.** (1) Indicate the value of a good Sunday-school library. (2) Discuss the making of a Sunday-school library. (3) Discuss the proper management of the library. (4) How may teachers and pupils be induced to read books?

3. **References.** Cope, "Efficiency in the Sunday School," chapter 27; Athearn, "The Church School;" Foote, "The Librarian of the Sunday School" and "Strengthening the Sunday School Library." See also the catalogues of the book supply houses.

Part IV

The Bible—Materials

CHAPTER I

STUDYING THE BIBLE

The twenty chapters of which this is the first are intended to serve as a brief introduction to the Bible for Sunday-school teachers, to help them into a proper appreciation of its contents and into its intelligent study. The Sunday-school teacher's chief source of pedagogical materials is the Bible, and with this, therefore, he must be acquainted. He must know in order to teach. He must be a student before he can be a teacher. Of what avail is method without matter?

1. **Necessity for Study.** In a college class in Old Testament history and literature, I gave, as part of a surprise test, early in the course, the following: Locate Sinai, burning bush, mess of pottage, alabaster box, Deborah, Dorcas. All the members of the class were high school graduates and from good Christian homes, and had been in Sunday-school all their lives. Not one of the ten young women gave a complete answer, and two did not try at all. One of those who did try gave this answer: "Sinai was a mount where Jesus prayed. Alabaster box was where they put money." Another of these said: "Burning bush —a sacrifice was made there." A third gave the following: "When Paul was changed from bad to good one day along the road, he saw a burning bush and heard a voice speaking to him. He was blind for three days. Someone sold his right of inheritance for a mess of pottage. Alabaster box we heard about in Sunday-school a few Sundays ago, however—" A fourth answered as follows: "I do not know anything about Sinai. I have heard of burning bush, mess of pottage, alabaster box, and Deborah, but I know nothing about them." Some other parts of the test did not fare better. At the next meeting of the class, I said: "The difficulty with you young ladies is that you have been trained not to study the Bible. You have been led to believe that a knowledge of the Bible comes by magic, suddenly, without effort on your part, and you have had no real preparation for this course of study. You have not had a fair chance in religious education. You are in your thirteenth year in school, and you have had twelve years of fairly good

preparation for the college English which you are now studying, but you have had practically none for college Bible. It is likely that your Sunday-school teacher was untrained, and did not know how really to study the Bible. She herself had, as a substitute for real Bible nourishment, some predigested, Uniform-lesson, "quarterly" breakfast food, and she fed you on the same kind of stuff. Now it is time for you to learn, particularly if you are going to be Sunday-school teachers, that you must do some real thinking in connection with the Bible, and go about its study in the same earnest, thorough way you have been studying other subjects. If we really believe that God speaks to us from the Bible, then let us do him the honor to make an honest effort to understand what he says."

2. **Help from the Scholars.** One may study the Bible devotionally, topically, as literature, by books, or in a preliminary, introductory way as in this course, but, in any case, he will need to avail himself of the rich treasures of scholarship. The results of the patient work of the great scholars of the ages is available in standard commentaries, Bible maps and dictionaries, and single volumes on various phases of Bible study. There are several classes of scholars to whom we are indebted. (1) *Critics of the text.* Among the greatest scholars of the world are the textual critics, who have carefully studied and compared the Scriptures in the ancient languages of the various manuscripts, in the translations of the various versions, and in the numerous quotations of the early Christian writings, and who have given to us the inspired writings in a text as near to the originals as can be obtained at this time. (2) *Critics of the form.* A growing class of earnest scholars have given much attention to the study of the Bible as literature, and to determining the nature and authorship and dates of the various inspired writings. These scholars have helped us into a more scientific study of the Bible, have removed many apparent conflicts between science and religion, have given a new impetus to its earnest study, and have brought about a new appreciation of its beauties and power. (3) *The archeologists.* We are greatly indebted to the acheologists for recovering for us valuable records which corroborate the biblical narratives. Their explorations and investigations have made available documents which throw much light upon the early Hebrews and their contemporaries, and upon the Hebrew language itself. (4) *The psychologists.* The genetic psychologists, at the basis of whose

psychology is biology, have helped us to understand life, and thus to understand better both the book and the pupil, for we come to see that the Bible has grown out of religious life, and that it ministers to religious life. We have a better appreciation of the Bible and of God's method with a human soul.

3. **Using Common Sense.** The use of common sense is essential in getting the meanings that the inspired authors intended to convey. Consideration should be given to the following: (1) *The language.* Frequently we have before us neither the language of the original compositions of the inspired writers nor the language that we speak and understand, namely, English. The English in the King James Bible, which is still used in some Sunday-schools, is the English of our time only in part. It is the *English of three hundred years ago,* and it needs a great deal of translating to make it intelligible, for, "owing to the natural growth of the English language itself, many words in the Authorized Version have become obsolete, and several have completely changed their meaning during the past three hundred years." Every Sunday-school teacher should own a copy of the Bible in the American Standard Version, which is more modern English than that of the Authorized, or King James. But even this is not all modern. There is badly needed a revision of the Bible that really revises, giving us the meanings in the best and simplest English of our time. "An Improved Edition" of the Bible is a step in this direction. Moffat's "New Translation of the New Testament" and the better known "Twentieth Century New Testament" are exceedingly valuable. (2) *The times.* Consider the author's original environment. When did he write, to whom did he write, and what was the occasion of his writing? If the words were spoken before they were written, what were the circumstances? Seek to project yourself back into the author's times, that you may value his ideas and his descriptions of men in the light of that age, and not by the standards of today. (3) *The value.* Consider the relative value of the passage of Scripture in hand. Not all portions of Scripture are to be studied or used alike. Some portions have a greater practical value than others. Jesus recognized this fact in His use of the Old Testament. He used some portions more than others in His teaching, and some He did not use at all. There are some selections of Scripture that appear again and again in our Sunday-school lessons, and others that have not been used in any of the lessons. Most Christians use

some portions of Scripture more than others. (4) *The context.* Study the text in the light of the context. Very frequently a single verse or statement of Scripture taken alone, without regard to its connection, does not mean anything; and, if one insists on making it mean something, it is likely to be the wrong thing. Thus it has come about that the most absurd of faiths has its "proof-texts." Through this "wresting" of Scripture, one may defend the errors of his individual life, of his denomination, of his politics, of his social program. Some go so far as to treat verses of Scripture as so many charms, with which to ward off calamity and secure "good luck." They take to themselves virtue in mere memorization and repetition. (5) *The figures.* The teacher should seek to distinguish between the literal and the figurative. One may be as true as the other, and both may be made to teach error instead of truth. The teacher of a class of intermediate girls had as a lesson the healing of the blind man, as recorded in the eighth chapter of Mark, and she explained that Jesus' laying His hands upon the eyes twice signified the two works of grace, conversion first, and then sanctification. Apparently she had not learned that the Bible is full enough of rich spiritual meaning, without thus forcing a spiritual meaning out of a plain statement of fact, and that usually the most natural and evident meaning of a passage is the correct one. On the other hand, the common-sense teacher will interpret figurative language figuratively, and so will not make a parable go on all fours, or interpret the material representations of heaven as literal. Beware of the teacher that regards the Bible as a book of riddles or of Chinese puzzles, and who revels all the while in Daniel or Revelation.

4. **Value of Spiritual Insight.** Scholarship and common sense alone are not sufficient in getting at the facts and meanings of the Bible. The teacher needs also to have spiritual insight in getting at the truths for himself in and back of the historical events and beliefs of the Hebrews, Jews, and early Christians. The spiritually minded may find, without spiritualizing and without ignoring scholarship, certain blessed truths in the Bible that were not seen even by the writers themselves. The spiritually-minded teacher is not the one that decries scholarship, weeps easily, and indulges in pious phrases. On the other hand, he has a mind, and uses it in thinking with God for his pupils. He has fellowship with Jesus, seeks to realize the

truth in his own life, relies on the divine illumination, and is willing to pay the price of spiritual insight in earnest, intelligent effort.

CLASS CONFERENCE

1. **Illustration.** A pious-speaking man said to me: "I don't see the need of all this reading of books and studying the Bible like you say. Didn't Jesus promise to send the Holy Spirit to guide us into the truth? It seems to me that we need more prayer, and less study." What would you have said to this man?

2. **Lesson Tests.** (1) Give an instance showing the necessity for Bible study. (2) Indicate how four classes of scholars have helped to make possible intelligent Bible study. (3) Discuss the use of common sense in studying the Bible. (4) Define spiritual insight, and indicate its value.

3. **References.** Waring, "Christianity and Its Bible," chapter 3; Selleck, "The New Appreciation of the Bible," chapters 12, 13; Sanders, "History of the Hebrews," sections 1-10; Bible dictionaries and commentaries.

CHAPTER II

THE TEACHER'S GREAT BOOK

"The place which the Bible already fills in modern life is so large and honorable as to entitle it to the profound respect of all intelligent people. The still larger place which it is both worthy and certain to occupy in the future development of our civilization renders exceedingly important a most thorough consideration of every vital question connected with its nature and influence."

1. **Character of Its Literature.** "The Bible is best defined as a literature." (1) *Its size.* The Bible really is a library of many books. The name itself, though singular in English, means "the little books." It comes to us from the Greek through the Latin, along with "paper," from papyrus, or *byblus,* the name of a reed, the pith of which was widely used in ancient times as the material from which books were made. We are accustomed to say that the Bible contains *sixty-six books,* thirty-nine in the Old Testament and twenty-seven in the New Testament, but there are, in reality, more than sixty-six, for some of these are made up of smaller books and tracts. The Jews counted our Old Testament books as twenty-two, instead of thirty-nine, regarding the twelve minor prophets as one, and also combining other books. (2) *Its variety.* There are many kinds of literature in the Bible. There are prose and poetry, the dramatic and the didactic, the historical and the hortatory, lyrics and love-stories, odes and orations, epics and epistles, essays and elegies, proverbs and parables, songs and sermons, riddles and rhapsodies. Says Sanders: "As a literature, the Bible responds to the great tests to which any literature must conform. It represents many centuries of thinking and interpretation; its books are of the choicest quality; it utilizes every form of expression natural to the human mind; it deals with the profoundest problems of human experience; it sets forth commanding ideals." (3) *Its value.* The literature of the Bible is, for the most part, religious literature. Speaking of the Hebrews and their literature, Wood and Grant say: "As time went on, their literature grew till the nation had a large body of writings.

Much of it was religious. Those interested in the religious life of the nation felt its value. Gradually it acquired a peculiar sacredness. Men felt that through these books God spoke to them, and that the writings were different from common books. The final result was a canon, or collection of sacred books."

2. **Some Possible Divisions.** The Bible does not divide itself, and does not name its divisions as we now have them. (1) *Present arrangement of books.* "The present method of arranging the books in the printed Bible was first adopted by the Greek translators in the third century before Christ. With some modifications it was preserved in the Latin Bibles of 400 A. D., and later. The arrangement of the English Bible is that of the Latin Bible, the Apocrypha being omitted. There is very little, if any, significance in the order in which the books are arranged in the English Old Testament." It is important, however, that one should be perfectly acquainted with this order, because of its general acceptance, and also with the common grouping of the books, as follows: *a. Law* (five books)—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; *b. History* (twelve books)—Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther; *c. Poetry* (five books)—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; *d. Major prophets* (five books)—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel; *e. Minor prophets* (twelve books)—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; *f. Gospels* (four books)—Matthew, Mark, Luke, John; *g. New Testament history* (one book)—Acts; *h. Paul's epistles* (thirteen)—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon; *i. General epistles* (eight)—Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John, Jude; *j. New Testament prophecy* (one book)—Revelation. (2) *Hebrew scribal grouping.* Says Sanders: "The only grouping referred to in the Bible itself is the threefold division of the scribes, who distinguish the Old Testament as the Law, the Prophets and the Psalms or Writings. (Luke 24:27, 44; John 1:45) The Law included the books from Genesis to Deuteronomy. The Prophets included the books from Joshua to Second Kings, except Ruth; and from Isaiah to Malachi, except Daniel. The Writings included the remainder of the thirty-nine books. This grouping, it is generally believed today, represents the three stages by which the Old Testament became recognized as a Bible. It is not in any

true sense a classification." (3) *Literary classification recommended.* The following literary classification has been recommended, as most valuable for the student of today: *a. History* (fifteen books)—Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Acts; *b. Prophecy* (fourteen books)—Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; *c. Lyrics* (three books)—Psalms, Song of Solomon, Lamentations; *d. Stories* (three books)—Ruth, Esther, Jonah; *e. Legal books* (four)—Exodus, Leviticus, Numbers, Deuteronomy; *f. Apocalyptical writings* (two books)—Daniel, Revelation; *g. Wisdom writings* (four books)—Job, Proverbs, Ecclesiastes, James; *h. Gospels* (four books)—Matthew, Mark, Luke, John; *i. Pauline epistles* (thirteen)—Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon; *j. General epistles* (seven)—Hebrews, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude.

3. **Names and Order of Books.** These have a certain value, but they are not to be regarded as being inspired. (1) *Old and New Testament.* The terms Old Testament and New Testament have interest and value, but they were not used in the present meanings until long after all the books of the Bible were written. The word "Testament" came to us from the Latin *testamentum,* of which the original, both in Greek and Hebrew, means *covenant.* The Old Testament is so called because it embodies the Scriptures produced under the old, or Jewish, covenant, being "primarily the written record of the origin, terms, and history of the solemn agreement which existed between the Israelitish nation and Jehovah," and the New Testament is so called because it was produced under the new, or Christian, covenant. The usage grew out of the phrases "a new covenant" and "the old covenant," which are found in 2 Corinthians 3:6, 14. (2) *How books were named.* The names of our sixty-six books of the Bible have a certain value, but the names are not a part of the original writings, for the writers themselves did not name their books. The writer of Genesis, for instance, did not call his writing "Genesis." So with the other books. These brain children of the inspired writers were named by editors and compilers long after the death of those who begot them. It is the same with the *chapter and verse divisions* in our Bible. These

are of comparatively recent origin, and are not to be regarded as a part of the original writings. They did not come into existence until about the middle of the sixteenth century of our era, long after the last of the Bible books were written. The chapter and verse divisions as we have them are a great convenience, and are on the whole well done, but there are many mistakes in them. Frequently a division breaks into the thought and obscures the meaning of the passage. This may be seen in the paragraph arrangement of our later versions. In the matter of the *division of words* too, and of *punctuation*, the same thing is true. These are of much later origin than the books themselves. As the Scriptures came from the hands of the inspired authors, there was no punctuation of any kind, no divisions between words, and, in the Old Testament, no vowels, but only consonants. And all the letters were capitals. (3) *The order not chronological.* The books of the Bible are not arranged in the order of their writing. Some of the books of the Old Testament that are placed in the first part of the collection were written after some of those that are placed later. So in the New Testament, some of the Epistles were written before the Gospels, and Mark was written before Matthew. *Nor are the books arranged in the order of the occurrence of the events which they recount.* This is true with reference to portions of the historical books of the Old Testament, and also of some of the prophetical books. In the New Testament the Gospels do not follow the chronological order strictly, but frequently a logical order; and the Epistles are not chronologically arranged. It is true probably that the arrangement of the books of the Bible does more nearly conform to the dates of events than to the dates of composition, but it is evident that neither order has been at all closely followed, and this fact accounts for much of the confusion with reference to the Bible in the mind of the average Sunday-school teacher. The teacher also would be disappointed if he came to the Bible expecting to find that the writings are arranged *in the order in which they should be taught,* and in lessons of the right length. Some parts of the New Testament should be taught before certain parts of the Old Testament, and in neither Testament should the first chapters constitute the first lessons.

CLASS CONFERENCE

1. **Illustration.** The writer knows a minister who has made it a practice to read the King James Bible through, in order, once every year. Is that a good way to read the Bible? Why? Drill yourself thoroughly until you can repeat from memory the present, the scribal, and the literary classifications of the books of the Bible. It will help you in all your future Bible study.

2. **Lesson Tests.** (1) What can you say of the size of the teacher's great book? (2) What can you say of the variety in the literature of the Bible? (3) Discuss the value of the Bible as literature. (4) Indicate the significance of the terms Old and New Testament. (5) Indicate the value of the names of the books of the Bible, and of the chapter and verse divisions. (6) Discuss the order of the books of the Bible.

3. **References.** Sanders, "History of the Hebrews," sections 11-17; Waring, "Christianity and Its Bible," chapters 1, 6; Wood and Grant, "The Bible as Literature;" Houghton, "Hebrew Life and Thought;" Bible dictionary.

CHAPTER III

GROWTH OF THE BIBLE

Some might wish that the Bible had come into the world suddenly, in some spectacular fashion, but most of us are glad that it came as a gradual growth. The growth of the Bible involved the three elements of time, development, and personality.

1. **The Element of Time.** Says Sanders: "The Bible represents or describes the events of history for more than two thousand years, including the first century of our era. The period during which it was actually taking form was about one thousand years. Of this period nine centuries were necessary for the gradual appearance of the Old Testament, and one century for that of the New Testament." There is a sense in which the Bible was a much longer time in the making. Let your mind go back beyond the actual writing of the books as we now have them. For many thousands of years there was no Bible, and then for a long while there was but a part of a Bible. We must not think, however, that there was no religion when there was no Bible. Men knew God and worshiped him, and it was out of their religion that the Bible grew. As *men came to know God,* they expressed their religious life in deeds and signs and words. For many centuries human beings obeyed a fundamental law of life in self-expression as they *told to one another their religious experiences,* and these were handed down from generation to generation in story and song. After a while, as civilization advanced, men began to write down the traditions which they had received from the past, and to leave behind them written expressions of their own religious life; and these records were the *beginnings of the inspired writings* of our Bible.

2. **The Element of Development.** "The books of the Bible came into being in much the same fashion as the writings of any great and permanently valuable literature. Some of its writings, like the prophecies of Amos or Haggai or the letter of Paul to Philemon, represent the utterances of a short period or one single incident, and were probably put into written form without much delay. But such books as the Psalter or Proverbs

represent collections which were in the making for centuries. Other books, like the histories, represent works which grew into their present form by degrees." Moreover, there was not only this change in the form of books and collections of books, in the gradual growth of the Bible, but, taking all of them into account, there was also a change in view and a development in quality. *As the Bible grew, men grew.* Their religious experiences became clearer and richer, and so there was development in their written records. We may read in the pages of the progressive revelation as we have it in the Bible the history of man's spiritual development, just as we read the history of the earth's growth in its geological strata. We are perhaps prone to read the religious experiences of the twentieth century A. D. back into the tenth century B. C., but we need to remember that the earlier writers of the original sources of our Bible were a primitive people who lived in the child age of the world and who were uninstructed, imitative, and imaginative. As men grew spiritually, the revelation of God in their writings became clearer, as may be seen, for instance, in the growth of their conception of the deity and of the hereafter. "We are to think then," as Peake says, "of revelation as slowly emerging through a long historical process by which Israel was gradually trained to apprehend in ever-growing fulness the truth concerning the deep things of God."

3. **The Element of Personality.** The fact that the personality of various writers has entered into the making of the Bible accounts in part for its wonderful charm and power. (1) *The stamp of the human.* The Bible has a human authorship as well as a divine origin. The gold of divine truth *bears the stamp of human personality.* If the Infinite choose to express himself to humanity through a finite medium, it will follow that the writers will use their own language and style, utter their own thoughts and convictions, reveal their own failures and limitations, and express their own experiences and aspirations. This method makes for richness and effectiveness. (2) *The identity of the authors.* "The fact that a biblical book may have passed through more than one stage during its preparation does not impair its value, but increases it; nor does an inability to name its author detract from its value. The great significance of these writings lies in their essential accuracy and their inspirational value." The human authors of the Bible do not seem to have been concerned that we should identify their names

with their writings. They *wrote anonymously.* Sometimes now one writes anonymously, but usually he signs his name to his writing and avails himself of copyright protection against the substitution of another name for his own. When the Bible was written, there were no copyright laws, and no quotation marks, and writers were not careful to attach their names or to indicate that they were quoting, but "they were concerned that their readers should possess the best and most edifying narratives, and handled their materials accordingly." In this connection Bennett says: "An ancient history was not a literary work to be carefully kept separate as a finished product, and transmitted unaltered, but a nucleus round which supplementary material collected. The historian did not usually attempt any reconstruction of history. He selected the more important passages of his authorities and made a rough mosaic of them. He preferred to use these passages unaltered, but he was constantly compelled to add or modify, and still more frequently to omit. These changes enabled him to express his judgment as to past history." It has come about, therefore, that we are left in ignorance of the names of the authors of large parts of the Bible, and in doubt as to the authorship of other parts. Frequently we are unable to say who is the author of a given passage, and it is not important that we should know. (3) *The significance of life.* By reason of the fact that the Bible is the expression of the best religious life in history, it has come to occupy a place of unique distinction in the thought and life of humanity. Selleck, speaking of the unique religion of the Israelitish people, says: "Now, out of the abundance of this religious life, so characteristic of the nation, that literature, those utterances and writings, of which our Bible is the garnered remains, sprang forth, just as all literature is produced, with all its human imperfections, limitations, errors, but full of the deep, earnest, holy thought and spirit which gave it its priceless value. And so the Bible today is simply the literary deposit of that full tide of religious life which laved the shores of Israel two thousand and more years ago—that life which was fed and led and blessed of God; which was developed under his providence through many centuries; and which gave birth at last to the great Teacher for whom the ages had toiled and waited, the Son of Man, the Revealer of the Father, the Prince of Peace, from whom the whole world may receive Israel's best and highest gift, increased and made divinely beautiful by his own deep, pure, unerring insight

into the things of the spiritual life." The teacher who holds this view does not quibble about mere words. He realizes that words are important only as they reveal meaning, purpose, and spirit. He understands that the Bible has grown out of life, and that it ministers to life, and he recognizes in it "the cumulative religious experience of the countless thousands." He seeks to apprehend this religious experience and to make it intelligible and realizable to the pupil, remembering always that mere words, even in the inspired writings of the Bible, can only imperfectly represent the glory and power of the religious experiences of human beings that have known and realized God. Thus he is able to bring forth rich treasures of truth, both new and old, and joyously to share them with his pupils.

CLASS CONFERENCE

1. **Illustration.** The writer knows a Sunday-school teacher whose class is a debating society, for the "unsettling" of abstract questions of theology. He argues about the Word, instead of teaching the Word. Do you know of anyone who thus mishandles the Bible?

2. **Lesson Tests.** (1) How long was the Bible in the making? Explain. (2) Discuss the element of development in the growth of the Bible. (3) Discuss the stamp of the human in the Bible. (4) Discuss Bible authorship. (5) Discuss the significance of life in the Bible.

3. **References.** Waring, "Christianity and Its Bible," chapters 2, 8, 9; Selleck, "The New Appreciation of the Bible," chapter 6; Sanders, "History of the Hebrews," sections 18-20; Smyth, "The Bible in the Making;" Bennett, "A Primer of the Bible;" Dods, "The Bible: Its Origin and Nature;" Kent, "The Origin and Permanent Value of the Old Testament;" Ferris, "The Formation of the New Testament;" Peake, "The Bible: Its Origin, Its Significance, Its Abiding Worth."

CHAPTER IV

BIBLE MANUSCRIPTS AND VERSIONS

All the original writings of both Testaments have been lost, but very ancient copies of copies have come down to us, and are now preserved in the great museums of the world. The copies of the writings which were made in the original languages are called manuscripts, and those made in other languages are called versions.

1. **The Original Writing.** The Bible did not have the benefit of printing-press and type until nearly fifteen hundred years after its completion. The writing was a kind of hand-printing, or drawing, all the letters being capitals. The Old Testament books were written with ink upon parchment, or prepared rolls of the skins of animals. The language used was mainly Hebrew, with the vowels left out. The New Testament books were written in Aramaic and Hellenistic Greek, upon rolls of papyrus, upon parchment, and upon vellum. "The ink used in writing both upon papyrus and parchment was called 'writing black.' It was made chiefly of pine soot mixed with gum arabic and then dissolved in water." The pen was a reed, shaped and split with a knife, or a metal stylus. We must not think of the turning of leaves when we have in mind an ancient book, for the common form of book was the roll, a wooden roller being attached at the beginning and at the end. The art of writing is very ancient. There was writing in Egypt by 5000 B. C., in Babylonia by 4000 B. C., and in Palestine by 1500 B. C. Writing at first was on stone, and other materials came into use later as follows: Clay, 4000 B. C.; papyrus, 3500 B. C.; skins, 2000 B. C.; parchment and vellum, 200 B. C.; paper, 1500 A. D.

2. **Making of Manuscripts.** It has come about, through the ravages of time, through fanatical religious opposition, through lack of appreciation of first copies, and through other causes, that we have left to us none of the original writings, but only copied manuscripts. The work of copying the manuscripts was done by specially trained scribes, and copies were multiplied and handed down from generation to generation. Very great care was exercised by copyists to guard against error, through their

reverence for the text and through regulative rules. The oldest manuscript of the Old Testament, so far as is known, dates from 916 A. D., and is known as the Saint Petersburg Codex of the Prophets, though a copy of the Pentateuch in the British Museum is thought by some to be older. There are in existence only a few complete Old Testament manuscripts, but there are more than sixteen hundred of some of its parts. The oldest complete manuscript of the Old Testament dates from 1010 A. D., but there are New Testament manuscripts that date from the fourth century A. D. Some of the most valuable of the New Testament manuscripts are the following: (1) *The Vatican Manuscript, Codex B.* This manuscript in Greek, written on fine vellum, containing almost the entire Bible, dating from the first half of the fourth century, is regarded as the oldest and best of the New Testament in existence. It has been in possession of the Vatican Library at Rome for about five hundred years, and there are now fac-simile copies in other libraries. (2) *Codex Sinaiticus.* This manscript, in Greek, dating from 340 A. D., and containing the entire New Testament and some fragments of the Old, is written on three hundred and forty-six and one-half leaves of the finest vellum, made from antelope skins, and was discovered in Saint Catherine's Convent, at the foot of Mt. Sinai, by the great German scholar, Dr. Tischendorf, in 1359 A. D. It is now in the Library of Saint Petersburg, and is accessible to scholars through its fac-similes in all our great libraries. The story of the discovery and recovery of this priceless manuscript is one of the most thrilling in the annals of the heroism of scholarship. (3) *The Alexandrian Manuscript, Codex A.* This manuscript dates from the first half of the fifth century A. D., contains nearly all the New Testament, and all the Old, and some fragments of other writings, and is now in the British Museum. There are copies in our chief public libraries. (4) *Other important manuscripts.* Besides these, there are the Codex Ephraem, the Codex Bezae, and about one hundred other ancient Greek manuscripts, or *uncials,* so called because of the fact that they were written in capital letters, without separation between the words. Besides these uncials, there are about two thousand later manuscripts, written in an ordinary running hand, and therefore called *cursives.*

3. **Some Important Versions.** A version is a copy of the Bible in a language other than the original. The Bible has been translated into more than four hundred languages and dialects.

Some of the most important versions are the following: (1) *The Septuagint.* This translation of the Old Testament from Hebrew into Greek, begun the third century B. C., took its name from the supposition that it was made by seventy-two scholars, and it was the version in common use in the time of Christ. (2) *Targums.* These are translations of the Old Testament into the Aramaic dialect, some being made before, and some after, the time of Christ. (3) *Syriac, Old Latin, Egyptian, Ethiopic, and Gothic* versions were made during the first three centuries after Christ, and some of them have great value. (4) *The Vulgate.* This is a translation of the whole Bible into Latin, made by Jerome, near the close of the fourth century. "No other work has ever had such an influence on the history of the Bible. For more than a thousand years, it was the parent of every version of the Scriptures in Western Europe, and even now, when the Greek and Hebrew manuscripts are so easily accessible, the Rhemish and Douay Testaments are translations direct from the Vulgate, and its influence is quite perceptible even in our own Authorized Version." (Smyth) (5) *Wyclif's Bible.* John Wyclif, "the morning star of the Reformation," was the first translator of the Bible into English, 1382 A. D. His translation was made from the Vulgate, in manuscript form, and was preceded by earlier attempts to translate the Bible into Anglo-Saxon, and then into early English. His work was well done, and was a great boon to the people, but it stirred the church leaders to persecution. (6) *Tyndale's Version.* In 1525 A. D., William Tyndale translated the New Testament from the Greek, and this was the first *printed New Testament in English.* Later, Tyndale undertook to translate the Old Testament, but was put to death on the charge of heresy, before he could complete his work. "On Friday, the 6th October, 1536, he was strangled at the stake and then burned to ashes, fervently praying with his last words, 'Lord, open the King of England's eyes,' a prayer which was nearer to its answer than the heroic martyr deemed." (7) *Coverdale's Bible.* Myles Coverdale issued, in 1536 A. D., the first complete printed Bible in the English language. His work was based on that of Tyndale and on various German and Latin versions. (8) *Matthews' Bible.* In 1537 A. D., appeared Matthews' Bible, "which was really prepared by John Rogers, one of the early Reformers. This was a compound of Tyndale's and Coverdale's versions, and was the first English Bible with notes and chapter headings. (9) *Douai Version.* This was

based on Tyndale. English Roman Catholics, who had fled to Douai in Flanders, published the New Testament in English in 1582, and the Old Testament in 1610, translating from the Latin Vulgate. It was adopted by the Roman Catholic Church, and remains their Bible today. (10) *Authorized Version of 1611.* This King James' Version was made by fifty-four of the best scholars of the time, under the patronage of James I, and passed slowly, against bitter opposition, into universal favor. (11) *The Revised Version.* The Revised Version was made under the auspices of the Church of England, which formed two companies of distinguished scholars from all denominations, one for the Old Testament and one for the New, with corresponding American companies working in close coöperation. After more than ten years' work, the Revised New Testament was published, in 1881; and after four more years, in 1885, the Revised Old Testament. "In 1901 (having waited according to agreement) the American revisers published the American Revision, containing their own preferences, so far as they had not been adopted by the English companies, and making many improvements." The revisers substituted modern English for the English of three hundred years before, adopted a paragraph arrangement, indicated the poetry, and produced a more accurate translation than the King James revisers, for the reason that they were better equipped and had access to a much larger number of manuscripts, versions and quotations.

CLASS CONFERENCE

1. **Illustration.** Read one of the Gospels through in the "Twentieth Century New Testament" or in Moffatt's "New Translation of the New Testament," and you will appreciate how necessary it is that we shall have new versions from time to time, in order to keep the Bible in the language of the people.

2. **Lesson Tests.** (1) Discuss writing and writing materials in ancient times. (2) Show how our earliest Old Testament manuscripts were made. (3) Give some account of three important manuscripts. (4) Distinguish between uncials and cursives. (5) Give some account of the Septuagint, the Targums, and the Vulgate among the early versions. (6) Give some account of Wyclif's, Tyndale's, Coverdale's, Matthews', and Douai versions. (7) Show that the Revised is superior to the King James' Version.

3. **References.** Smyth, "How We Got Our Bible;" Price, "The Ancestry of Our English Bible;" Bible dictionary.

CHAPTER V

THE CANON AND THE APOCRYPHA

"No single authority ever made a canon; councils could only register the belief which had already risen. The Hebrew canon was long in the process of formation. The Law was regarded as sacred before 400 B. C., while at a council in Jamnia in Palestine, 90 A. D., the Rabbis were still discussing whether Esther, Ecclesiastes, and the Song of Solomon should have a place in the canon."

1. **The Making of the Canon.** The word canon means rule, or measure, and by the Canon of Scripture is meant the list of books which are considered as properly belonging to the Bible, as distinguished from the apocryphal, or spurious, books. The Old Testament canon was practically established before the time of Christ, and the New Testament canon was gradually fixed by the agreement of Christian readers before the end of the fourth century. Says Waring: "Just the number and the extent of the writings that Jesus and the apostles considered Specially Sacred we do not know. The question of the final settling of the Old Testament canon is one of great difficulty. In the third Council of Carthage, 397, all the New Testament books were recognized. In the Council of Trent, 1545-63, the books of the Old Testament Apocrypha were formally included in the canon of the Roman Catholic Church. Among the Protestants it is quite commonly recognized that their canon was not made through some miraculous revelation. It was not the result of the acts of infallible councils. It was made through a natural, gradual, more or less critical process, the results of which were discussed and some of them ratified by different councils." The books of the New Testament, written in widely separated parts of the Roman Empire, addressed to individuals and churches, grew out of the life of the early Christians, and gradually were gathered into a collection and established as authoritative, being distinguished from other writings of a somewhat similar character.

2. **The Apocryphal Books.** The word apocryphal means non-canonical, uninspired, not belonging to the Bible, though being

somewhat like the writings of the Bible. The original word was Greek, and meant *hidden*, passing through several stages of meaning before it received the sense which we now give to it. These books have been regarded by the Roman Catholic Church as of equal authority with the canonical books of the Bible, but they are not so regarded by non-Catholics, though sometimes they are printed with the Bible. There is the greatest variety in value among the apocrypha. Those of the Old Testament have a considerable value in that they throw light upon the times in which they were written. Says Riggs: "In refusing to receive the apocryphal books as canonical, Protestantism has by no means declared them to be of no value. On the contrary, their worth for certain purposes has always been recognized. To the student of the centuries just preceding the Incarnation, they are of deep interest as reflecting the life and thought of Judaism in one of its most eventful periods." (1) *Old Testament apocrypha.* "It is safe to say that the Jews never have recognized as belonging to the Canon of Scriptures any other books than those which now constitute our Old Testament." The Old Testament apocrypha were written during the last few centuries before Christ, and they reflect the life and thought of Judaism during that time. The most important of these books are the following: *First Esdras,* a revision of the canonical Ezra, with some changes; *Tobit* and *Judith,* two legendary narratives of the times of the captivity written to lead the Jews to adhere strictly to the law; *The Wisdom of Solomon,* written by an Alexandrian Jew, setting forth the glory and value of wisdom and warning against idolatry; *First Maccabees,* a reliable history of the period 175-135 B. C.; *Second Maccabees,* a mixture of history and story told for religious edification. Others of these books are the Rest of Esther, Ecclesiasticus, Baruch, the Song of the Three Holy Children, the History of Susannah, and the History of Bel and the Dragon. The following estimate of the Old Testament apocrypha by Kent will be of interest: "While they will always be of great value in the study of later Jewish history, literature, and religion, the majority of the apocryphal books undoubtedly belong in the secondary group to which the Palestinian Jews and the Protestant Reformers assigned them. Three or four, however, tested by the ultimate principles of canonicity, are equal, if not superior, to certain books like Chronicles, Esther, and Ecclesiastes. First Maccabees records one of the most important crises in Israelit-

ish history. As a faithful historical writing, it is hardly equaled in ancient literature. Its spirit is also genuinely religious. The later but parallel history of II Maccabees is not the equal of the first, although its religious purpose is more pronounced. Its historical character, style, aim, and point of view are strikingly similar to those of the book of Chronicles. The proverbs of Ben Sira, while not all of the same value, yet abound in noble and practical teachings, very similar to those in the book of Proverbs. Not only does the Wisdom of Solomon contain many exalted and spiritual passages, but it is also of unique importance because it represents that wonderful fusion of the best elements in Hebrew and Hellenic thought which formed the background of Christianity." (2) *New Testament apocrypha.* "The New Testament Apocrypha are deliberate attempts to fill in the gaps of the New Testament story in the life of Jesus, to further heretical ideas by false claims of authority, and to amplify the prophecies of Jesus by revelations given the apostles." These books are numerous, and they were written during the first few centuries after Christ. Some of these apocryphal books are the Gospel According to the Hebrews, the Gospel According to the Egyptians, the Protevangelium of James, the Gospel of Thomas or the Gospel of the Infancy. The last named gives stories of the life of Jesus from the fifth to the twelfth year and makes Him at this time a miracle-worker to satisfy His own whims and ambitions.

CLASS CONFERENCE

1. **Illustration.** Read, in the pulpit Bible, in Kent's "Makers and Teachers of Judaism," in Bagster's "The Apocrypha," or elsewhere, one of the apocryphal books, and give your own personal estimate of its value.

2. **Lesson Tests.** (1) Indicate what is meant by canon, and canonical books. (2) Give dates of the formal fixing of the Old Testament and New Testament canons. (3) Indicate what is meant by apocryphal and the apocrypha. (4) Indicate the value of the Old Testament apocrypha. (5) Name some of the Old Testament apocryphal books. (6) Indicate the character and value of the New Testament apocryphal books.

3. **References.** Kent, "The Origin and Permanent Value of the Old Testament," chapter 13; Bennett, "A Primer of the Bible," part I, chapter 13, part II, chapters 6, 7, 8; Ryle, "Canon of the Old Testament;" Souter, "The Text and Canon of the New Testament;" Ferris, "The Formation of the New Testament;" Samuel Bagster and Sons, "The Apocrypha;" Bible dictionary.

CHAPTER VI

THE BIBLE FROM GOD

For his own sake, as well as for the sake of his pupils, the Sunday-school teacher ought to be able to give clear reasons for his belief that the Bible is from God, and these ought to be sound and convincing.

1. **Some Popular Conceptions.** The views generally held with reference to this matter probably were fairly well reflected in answers given by a college class of young women, in a written preliminary test. The question was put in this form: "Why do you believe the Bible is from God?" The following were some of the answers I received: (1) "The Bible came from God because Christ told the disciples to write it down." This young woman did not seem to know that this could not have been true of the Old Testament books, for the reason that they were written before the time of Christ, and that it could not have been true of the New Testament books, for the reason that they were not written until sometime after Christ. (2) "I think the Bible is from God because people who are well educated, and who know the Bible, say it is." What a comment is this on the character of the teaching in this young woman's Sunday-school. Evidently she had never been trained to do any real thinking for herself, but had received her beliefs ready prepared in nice little theological packages, tied with ecclesiastical baby-ribbon. Her teacher and preacher had been thinking for her, instead of with her, if indeed they had done any thinking at all. It is likely that they had simply handed out packages that had been handed to them. (3) "The Bible is from God because it is the only book which can fully account for all the events of history from the creation. Part of it is divine revelation, and the remainder is written by inspired men of God." This statement would not have been made by this student if she had stopped to reflect that not all the books ever written, including the Bible, "can fully account for all events of history." The Bible certainly does not profess to undertake so stupendous a task. It records only a selected few of the many, very many, events of history. The student's second statement indicated that she had been trained

to repeat pious-sounding phrases, such as "divine revelation" and "inspired men of God," without having any very clear notion as to their real meaning. (4) "I feel that the Bible is from God because of its mysteries and things which we cannot understand." As a matter of fact, the Bible contains fewer "mysteries and things we cannot understand" than do the writings of Mrs. Eddy of Christian Science fame. This student simply had never had any sympathetic guidance in the intelligent study of the Bible, and had an altogether wrong conception of its true character. (5) "I believe that the Bible is from God because of its religious truths and its examples of godly living that teach us how to live rightly." This answer gets right at the heart of the whole matter. It was a real reason. (6) "I believe the Bible is from God because it has stood, and continues to stand through all the ages, as the greatest book ever written; because it has met the needs of men of every race, class and character; because of its remarkable unity; because it is the foundation of the best laws and principles of the best civilization; and because the belief and practice of its teachings makes the best men and women." If we can have a generation of Sunday-school teachers that can give answers like this last, a new and better Christian day will dawn for our churches and our world.

2. **Its Convincing Teachings.** Leaving out of account the authorship, and forgetting everything that has been said about the Bible, consider the teachings themselves. (1) *Independent of human authority.* You do not need to accept these teachings on anybody's authority, for they are in themselves authoritative. Says Selleck: "It is the authority or power of inherent spiritual excellence, bearing its own weight, making its own impress, winning its own sweet way among men, gaining the admiration, gratitude and affection of the soul, softening the hard heart, removing prejudice, overcoming wrath, rebuking, correcting, purifying, and invigorating the whole spirit and character. Where else shall we find such a power? No king, prince, or potentate, no military officer, no ecclesiastical dignitary ever possessed any such power except in so far as it was really of this kind; that is to say, no power different from this ever equaled it in effectiveness." (2) *Independent of miracles.* These teachings are not dependent on attesting miracles. Greater than any miracle described in the Bible is the miracle of the Bible itself. We do not recognize divine revelation by the un-

usual manner of its reception, proclamation, or authentication. The Bible nowhere grounds its claim for recognition on the miraculous. Some of the biblical writers did not claim to be able to work miracles, and most of them put but little stress upon the unusual. Luke, indeed, tells us that he went about the writing of his Gospel after the manner of a careful, painstaking historian. Far more convincing than any attesting signs and wonders is the miracle of the Bible itself. *It bears on its face its own proof of its divine authority.* Marcus Dods, in "The Bible, Its Origin and Nature," makes much of "this self-evidencing character of the Bible—the something about it which awes and sobers the right-minded reader, and makes it independent of criticism and sets it in a place apart." The Ten Commandments do not derive their authority from Moses, and their essential truths thunder more loudly than any rumblings of Sinai. So the Teaching on the Hill, as recorded in Matthew five to seven, is not authoritative simply because the teacher was Jesus. The essential truth of these sayings, their innate charm, and their matchless appeal, proclaim their divine origin. There are other writings that have great value in religious education, but the Bible comes to us with a *wealth of moral and religious truth found in no other literature.* The Bible stands supreme in the realm of ethics and religion. It contains more moral and religious truth than all other so-called sacred literatures combined, and presents it in a better form. "One may have, for example," says Peake, "the warmest and deepest admiration for the Buddha and recognize that the pity for man's wretched lot which inspired him is beyond all our praise. But Buddhism is an atheism rooted in a despairing pessimism." Confucianism does not recognize man's religious nature, and says nothing of his relation to God; Brahmanism is a kind of fatalism that deifies evil as well as good; and Mohammedanism magnifies the sensuous happiness of the individual.

3. **Its Practical Results.** The teachings of the Bible issue in life and conduct. They are vital, practical, livable. They are far from being mysterious, abstract, metaphysical. They have grown out of religious life, and they produce religious life, both in the nation and in the individual. (1) *In the nation.* The Bible stands the acid test in that it is at the same time the effect and the cause of religious experience. "The Old Testament," as Peake says, "is the precipitate of a great religious experience. It came through a people which combined in a unique

degree a genius for religion with a passion for righteousness. It worshiped a God who counted all religion as vain which was not penetrated throughout with an enthusiasm for conduct. It fused religion and ethics, those elements so often disjoined, into an inseparable unity. It gave the sanction of religion to the loftiest morality in a way hitherto unknown. Not untruly has it been said that in matters of religion the Hebrews appear among the peoples of antiquity as a sober man among drunkards. And their religious development was guided and inspired by a series of teachers who stand alone in the history of our race." Similarly, it may be said of the New Testament, that it is the precipitate of the experiences of Jesus and his followers. The Bible, then, may be said to be a transcript of religious life, and it would seem that it is God's plan to beget religious life through religious life. The history of the Bible has been closely identified with the history of civilization. "The nations reached by the Bible," says Selleck, "have been precisely those that have had most to do with the development of a progressive civilization." The Bible has transformed in turn the three greatest, most dominant civilizations—the Greek, the Roman, and the Teutonic. (2) *In the individual.* The Bible brings man face to face with God and with the highest ideals of life. The appeal of the Bible is universal. The Bible "finds" man and satisfies his soul's thirst, whatever his age, his nationality, his circumstances. The Bible "has everywhere nourished the best life that has been known on earth." It has been said of the Scriptures that "we know that they are inspired because they inspire." And, when one attains the Bible type of religious life, he has in his own experience convincing proof of the Bible's divine origin. Indeed, it is held by Dods that "the only possible ultimate ground for believing Scripture to be the word of God is that there is that in the truth delivered which convinces me that God is its author." "If there is not a self-evidencing power in Christ and in his revelation, you will never find evidence of his truth anywhere else." (3) *In Jesus.* It is through the life and teaching of the divine Jesus that the Bible exerts its greatest influence and gives its strongest evidence of divine origin. "Those books," says Dods, "which form our Bible are all in direct connection with God's historical revelation which culminated in Christ." *He is the culmination of the Old Testament, and his teachings find expression and exemplification in the New Testament.* Whatever one's theory of inspiration, and

whatever his evaluation of the Gospel narratives, he must *account for* Jesus, who has given us a great world-conquering religion, and whose faith and life meet, in ever larger mesaure, the universal needs of humanity. Where Jesus' life and teachings are most fully lived, there is the highest type of manhood and womanhood, in the nation and community and home. If our four canonical Gospels had been lost, it has been said, "the main facts regarding Jesus' life would nevertheless have been preserved"; but, as another has said: "It is the Christ *of the Gospels* that has won the heart of Christendom, and that in millions of instances has been found true and efficacious in the bringing of many sons to glory and to God."

CLASS CONFERENCE

1. **Illustration.** Sanders: "Inasmuch as the Hebrews grew from a primitive stage of social development into a cultured, forceful nation, their religious experiences paralleled that of every thoughtful human being in his development from childhood to maturity. Somewhere in these Biblical records every one finds a reflex of his religious attitude and some satisfaction of his religious needs. This explains the wonderful helpfulness of the Bible to all honest-minded searchers after truth. It also explains why some portions of the Bible appeal to us more strongly at one time than another, and why some portions appeal to growing minds while other sections have a message only for those of ripened religious experience. A group of writings which embody the matured religious convictions of a religiously gifted race will not yield their deepest meanings to the casual student. They offer a lifelong delight and surprise to the finest intellects of every age."

2. **Lesson Tests.** (1) What are some wrong "reasons" for believing that the Bible is from God. (2) Show that the value of the teachings of the Bible is not dependent on human authority. (3) Show that the value of the Bible teachings is not dependent on miracles. (4) Indicate the effect of the Bible teachings among the Hebrews, and other nations. (5) Discuss the value of the Bible teachings and life to the individual. (6) Discuss the unique character and influence of Jesus as proof that the Bible is from God.

3. **References.** Selleck, "The New Appreciation of the Bible," chapters 7, 8; Dods, "The Bible: Its Origin and Nature;" Peake, "The Bible: Its Origin, Its Significance, Its Abiding Worth."

CHAPTER VII

THE TEACHER IN THE OLD TESTAMENT

The Old Testament accords the place of honor to the teacher, and is rich in suggestion for the modern Sunday-school teacher. Judaism has always been preeminently a teaching religion. Perhaps among no other people has the teacher been so highly honored, and, to this day, every faithful Jew has a deep respect for the learned teacher. The Jews have not depended on preaching, or creeds, or ceremonies, for the perpetuation of their faith, but *primarily on teaching.*

1. **The Place of the Teacher.** Consider the preeminence of the teacher in the Old Testament. (1) *Three classes of teachers.* These three classes of teachers that arose in Israel were *the prophets, the priests, and the wise men.* These three classes are incidentally named by the foes of Jeremiah, in Jeremiah 18: 18: "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." (2) *The teaching and the writing.* The literary remains of these three classes of teachers constitute most of the Old Testament. From the prophets, we have the prophecies, much of the history, and most of the Psalms; from the priests, we have much of the history and legislation; and from the wise men, we have the Proverbs, the book of Job, a few passages in the historical books, and some other passages. (3) *The home teaching.* It must not be thought that religious education in Israel was wholly, or even mainly, given over to professional teachers. At all times the home teaching was the important factor. And, in the earliest times, before the gradual rise of the prophets, who were the first of the professional teachers, "the training of the young appears to have been," according to Zenos, "entirely in the hands of their parents, especially the fathers." Moreover, when education passed out of its household stage, its development was almost exclusively with reference to the male members of society. "The training of girls remained a task of the mother and had for its main object their preparation for ideal motherhood." In the Deuteronomic law, it is strongly emphasized that

the individual, from earliest childhood, must be trained in religion (Deut. 6:6-9).

2. **The Art of the Teacher.** The Old Testament teachers gave careful attention to the form as well as to the content of their teaching. They made painstaking preparation, gave earnest consideration to details, and laboriously wrought out their teaching with a consummate artistry. (1) *Methods of the prophets.* The chief function of the prophets was teaching, and not the foretelling of future events. They were supposed to sustain a peculiarly close relation to Jehovah, and to speak for Him to the people, sometimes concerning the future, but more usually concerning the past and the present. Their work was one of agitation, reformation, regeneration, and indoctrination. Some of their methods may be indicated as follows: *a. Stories.* They made large use of stories, both realistic and idealistic. The story told to David by the prophet Nathan is a masterpiece of effective teaching. *b. Parallelism.* Much of the teaching of the prophets was cast in the form of poetic parallelism, the meter being adapted to the immediate end in view. Thus they appealed to the instinctive love of rhythm, and made their messages stick in the memories of their pupils. *c. Question.* Sometimes the prophet used the question-and-answer method, asking questions of king and princes in the court or of the people about him, and in turn answering their questions. Occasionally the question was rhetorical, answering itself. At times, the question was in the nature of argumentative reasoning, as in Amos 3:3-6. *d. Dialogue.* For dramatic effectiveness, the prophet sometimes carried on a conversation between himself and Jehovah, between himself and a pupil, or between the oracle and the people. Examples are found in Isaiah 3 and Jeremiah 15:10-21. *e. Monologue.* Sometimes the prophecy took the form of a monologue, as in Jeremiah 9:1, 2. *f. Exhortations.* The appeal occasionally was to the emotions, in tender, persuasive exhortations to repentance and reformation. *g. Objects.* Hosea named his baby girl "Unpitied," that he might thus teach the nation an important lesson. Other examples of object-teaching are found in Ahijah, who tore his garment into twelve pieces; in Isaiah, who went barefooted about the streets of Jerusalem for three years; in Jeremiah, who appeared in public with a wooden yoke about his neck; and in Ezekiel, who cut off his hair and used it in teaching a lesson. *h. Paronomasia.* At times, the prophets employed solemn plays on the sound of words, as in Micah 1:

10-13, where the writer plays upon the names of the cities about his home in western Judah in his discussion of the approaching devastation by the Assyrians. *i. Invective.* Sometimes the message took the form of bitter invective, of sweeping charge, as in Hosea 4:1, 2. *j. Woes and doom songs.* At times the message took the form of woes, which described guilt and consequent punishment, as in Isaiah 5:8, 9, and at other times of doom songs, describing inevitable national disaster, as in Isaiah 2:11-13. *k. Visions and rhapsodies.* There were times when the prophets made their messages very vivid and impressive by casting them in the form of visions, as in Amos 7 and 8, and "sometimes in imagination the prophets rose above the petty problems and sins which confronted them and lifted themselves and their hearers high above earth in such wonderful rhapsodies as are found, for example, in the immortal lines of Isaiah 40 to 66." (2) *Methods of the priests.* The priests at their best were far from being mere formalists—long-robed officials presenting sacrifices at ancient altars. The participation in the sacrifices in the sanctuary, the instruction in the forms of worship, and the preservation of the religious traditions and institutions—all these were mere incidents in the great constructive work of the religious teacher as exemplified in the Old Testament priests. At times the priests worked in harmony with the prophets, and at other times they were in opposition; but, always, they were like the prophets in that they exercised the teaching function as a part of their work. Some indications of the methods of the priests is given in the outline that follows: *a. Ceremony.* The wearing of spotless white garments, the various acts of purification, the practices in regard to clean and unclean, and other ceremonial customs, constituted a powerful visual appeal for bodily and spiritual purity. These constant object-lessons contributed in no small degree to the effectiveness of the priests' teaching. *b. Ritual.* To the modern mind the Jewish ritual may seem extremely childish, and even meaningless, but to the average immature worshiper of that day it was doubtless full of meaning and rich in teaching value. In participation with the priest in symbolic performance, the worshiper found joy, power over sin, and guidance in right living. This is indicated in some of the later temple psalms. *c. Decalogues.* Following the Ten Commandments in Exodus 20 there are nine other decalogues, in Exodus 21 to 23—five containing civil and social laws and four containing ceremonial and re-

ligious laws. Each group of ten was divided into two groups of five each. "Each law in a decalogue was, therefore," as Kent observes, "presumably associated with a certain finger or thumb of the hand, and in turn each one of the ten decalogues was likewise fixed in the memory of the learner." Originally, each decalogue consisted probably of ten short sentences or words, each illustrating a fundamental principle applicable to all kindred cases. Better memory aids could scarcely have been devised. *d. Drill.* There is evidence that these decalogues were drilled into the pupils until firmly fixed in the mind through association and repetition. *e. Application.* These priestly teachers helped their pupils in the practical application of principles in their social relations. *f. Text-books.* Text-books came into use gradually. At the first there were none, but after a while the priests began to write down their decalogues and to keep records of their decisions; and, later, collections were made of these, in which was also embodied a historical setting. "The result is that a large portion of the writings of the Old Testament come from Israel's priestly teachers." (3) *Methods of the wise men.* The wise men sought to develop in their pupils practical wisdom, right attitudes, individual character, and social efficiency. They made effective use of the following: *a. Proverb.* Much of their subject-matter was carefully wrought into proverbs, which embodied the principle of parallelism, the fundamental characteristic of Hebrew poetry. *b. Similitude.* Probably one of the earliest forms which the proverb took was that of the similitude, in which the commonest objects and the most familiar experiences of life were embodied, the new truth being thus associated with the old. An example is found in Proverbs 26:14. *c. Riddles.* The element of mystery in the riddle caught attention, held the interest of the pupil, appealed to the instinctive pleasure in competition, and provoked discussion. In Proverbs 30:21-23, for example, is an answer to a riddle. *d. Paradox.* The paradox, which was akin to the riddle in its effect, was used for its thought-provoking value. An example is Proverbs 26:4, 5. *e. Essay.* The wise men sometimes skilfully combined a variety of proverbs, dealing with the same subject, into what has been called the gnomic essay, and were thus able to treat a theme in a comprehensive and effective manner. *f. Parable.* The wise men made large use of the parable, or short idealistic story. Its value was akin to that of the riddle and the paradox. It appealed to the

curiosity, caught the attention, aroused the imagination, stirred the emotions, provoked thought, and influenced the will. *g. Drama.* The best example in the Old Testament of what has been termed the "philosophical drama" is found in the book of Job.

CLASS CONFERENCE

1. **Illustration.** Imagine an Old Testament teacher standing before the class with a modern quarterly in his hand. Which of the Old Testament methods are suitable in a modern Sunday-school?

2. **Lesson Tests.** (1) Discuss the place of the teacher in the Old Testament. (2) Name eleven teaching methods used by the Old Testament prophets. (3) Discuss the dialogue method as used in the third chapter of Isaiah. (4) Name six teaching methods used by the Old Testament priests. (5) Discuss the teaching value of the ritual in the Old Testament. (6) Name seven teaching methods used by the Old Testament wise men. (7) Discuss the teaching value of the riddle in Proverbs 30:21-23.

3. **References.** Kent, "The Great Teachers of Judaism and Christianity," chapters 1-8; Wood and Grant, "The Bible as Literature," part I, chapters 1, 20, 21; Houghton, "Hebrew Life and Thought."

CHAPTER VIII

THE TEACHER IN THE NEW TESTAMENT

In the New Testament writings, the educational purpose stands out in bold relief. Indeed, the New Testament books consist mainly of the teachings of the Great Teacher and the Apostles, who followed in His footsteps. They are the Christian Torah, or *Teaching*. With the teachings of Jesus in the Gospels are woven "narratives regarding the Master that were told by His disciples in order to instruct their hearers concerning His character and work." The Epistles of Paul are the correspondence lessons of a great teacher who had become thoroughly imbued with the teaching of the Great Teacher.

1. **Influence of Scribes and Rabbis.** The work of these men, who were teaching-links between the Old Testament and the New Testament, had an important bearing upon the life and teachings of Jesus and His apostles. The scribes, men of books, were the copyists, editors, and interpreters of the writings of Israel's earlier teachers. Through the Babylonian captivity and subsequent experiences of the Jews, the priests and the wise men were merged into the scribes, from whom arose the rabbis of Jesus' day. The influence of these teachers doubtless made itself felt in the ministry of Jesus, but at the same time He far outstripped them both in method and in matter. (1) *Their history.* There are three stages in the history of scribism that have been distinguished. They are the periods of the early Sopherim, the Pairs of teachers, and the later teachers. *a. The early Sopherim.* This period begins with Ezra, about 450 B. C., and extends to the Maccabean period, 150 B. C. These Sopherim completed and edited the written laws of the Old Testament and closed the legal canon. They came to be recognized as the interpreters of the law. Among the great teachers of this period are Ezra, Simon the Just, and Antigonos of Socho. *b. The Pairs of teachers.* The teachers of the period which extended from 150 to 10 B. C. were known as *Zugoth,* or Pairs. There are preserved, in rabbinical literature, the names of five of these Pairs, the most famous of whom were Hillel and Shammai. These great men lived and taught not long before the

Christian era. Hillel, who was born in Babylon, was the founder of a school at Jerusalem. He was noted for his meekness, tolerance, and breadth of view, and his school became very influential in the development of Jewish character and faith. His rival, Shammai, who had also a strong following, was exceedingly conservative, and was known to have a hasty temper. The discussions between these two teachers fill many pages of the Talmud, and reflect the different beliefs and practices of the Judaism of their day. *c. The later teachers.* The *Tannaim,* or teachers, of the first two centuries of the Christian era came to be known as rabbis. Rabbi means *my great one,* or *my master.* The rabbis were the great teachers who rose from the ranks of the scribes. The best known of these was Gamaliel. (2) *Their aims.* They interpreted the teachings of their predecessors, and sought to apply them to life and needs in their own day. They sought to rear up a nation conforming in every detail to the demands of the Torah, which was held to be a full and complete expression of the will of Jehovah, and competent to regulate individual conduct in every detail. They sought to train up disciples who should be prepared to continue their teaching work. They endeavored to realize their aims through the nation, and not merely through the individual. (3) *Their opportunities.* These teachers had every opportunity for success, as custodians, readers, and interpreters of the law in connection with the synagogue service, as directors of the primary synagogue schools, through their numerous disciples, and through their representation in the Sanhedrin, the great administrative, legislative, and judicial body of their nation. Many of them were able and sincere, but they were too formal and too much bound by the past. As interpreters, they followed the loose allegorizing methods inherited from the Greeks through Alexandria. They were lacking in the note of authority born of independent thinking and originality. (4) *Their methods.* As teachers, the scribes and rabbis were not deficient in method, their weakness being in matter. They were exceedingly skilful in the use of the best methods of their predecessors, and succeeded in imbuing their pupils with their own spirit and views and information. They used stories, parables, allegories, precepts, epigrams, proverbs, woes, beatitudes, questions, discussion, and memorization.

2. **Jesus as a Teacher.** Jesus was, more than anything else, a teacher. He was Physician, Prophet, and Preacher, but He

was preeminently the Teacher. The title given Him by His contemporaries was Rabbi, or Teacher. Marquis says of Jesus: "Teaching was His chief business during the years of His ministry." It was on His teaching that He most relied, and it was through the chosen few with whom He did His best teaching that His life and teachings became a permanent power in the world. (1) *His training.* Jesus did not rest in idleness for thirty years with the expectation that the heavenly Father would make him a great teacher through a succession of instantaneous miracles. He emphasized His divinity, as well as His humanity, in paying the price of good teaching in a long course of thorough preparation. "He advanced in wisdom and stature." *a. In the home.* In the best Jewish homes, the children were given the most careful training, and Jesus' home was the best of the best. The teaching here was both by precept and by practice. *b. In the school.* The elementary schools of the Jews in Jesus' day seem to have been excellent, and he was doubtless thoroughly trained in the synagogue Bible school. "The education of the Jews," says Mathews, "was essentially religious, intended to make men in the first place servants of Jehovah and in the second place good citizens." *c. In the world.* It was a liberal education to live in Nazareth of Galilee, "This garden of the Lord," among the progressive cosmopolitans of that prosperous, up-to-date province. (2) *His pedagogy.* In ministering to individual and social life, in Christianizing the individual and socializing the Christian, Jesus showed himself to be master of marvelous richness in matter and consummate skill in method. He who was so fully imbued with the spirit of the great teachers of the past, and who had so clearly apprehended their messages, had also thoroughly mastered their technique. He was at once inheritor and originator in the realm of pedagogy. *a. Stories.* Naturally we should expect to find the greatest of teachers making large use of the greatest of methods, story-telling. And such indeed is the case. His teachings abounded in stories of both the realistic and idealistic types. *b. Objects and handwork.* Jesus keenly appreciated the value of the objective appeal through the eye. Among his object-lessons may be named his acts of healing, the child in the midst, the cleansing of the temple, the cursing of the fig tree, the bread and wine, his baptism, and his life as a whole. Jesus himself, the embodiment and complete illustration of all that he taught, was the greatest of all object-lessons. When the messengers from the imprisoned

John came, he told them to study his work with their eyes as well as their ears before going back with their report. *c. Various other methods.* It would be easy to cite examples of Jesus' use of proverbs, precepts, woes, beatitudes, question and answer, dialogues, monologues, paradoxes, hyperboles, etc. In studying the pedagogy of Jesus it is important to keep in mind the following facts: (*a*) His method was always a means, and not an end in itself. (*b*) He used a great variety of methods, and always with discrimination. (*c*) He understood pupils, and suited both material and method to their needs. Compare his dealing with Nicodemus, the woman at the well, the fishermen, and his enemies. (*d*) He showed that he believed in his pupils and in their possibilities. (*e*) He was natural, direct, simple, and got at the heart of things. (*f*) He put the truth into the concrete, and made connection with life, avoiding abstractions and generalities. (*g*) He inspired confidence in his pupils, and established between himself and them a spirit of comradeship. (*h*) He had positive convictions, and at the same time respected the views of his pupils. (*i*) He appealed to the intellect as well as to the emotions. (*j*) He sought to help his pupils to realize in themselves the fulness of life in relation to God and man. His aim was spiritual.

3. **The Early Christians.** The early Christians were known as disciples, or learners. Jesus "made his church," says Marquis, "essentially a teaching body. The apostles were sent to teach." The term apostle was equivalent to itinerant teacher. Paul, who had sat at the feet of the Jewish teachers, constantly called himself apostle and teacher. One class of leaders in the early church bore as their official title "teachers." The pastors had to be "apt to teach." The important part of the work of the prophets and evangelists was teaching. The elders were expected to act as teachers. "Thus it is evident that all the different classes of leaders in the early church were specially trained and consecrated to the ministry of teaching." "Christianity is distinctly a teaching religion. It propagates itself by teaching." (1) *Their aims.* The early Christian teachers sought to lead their pupils into the belief that Jesus was the fulfillment of the noblest Messianic hopes of the race, into a cordial acceptance of the teachings of Jesus, and into an active, consistent, living of the Christian life. (2) *Their methods.* These early Christian teachers did not indulge in any "fine writing" or tricks of speech, but they nevertheless gave

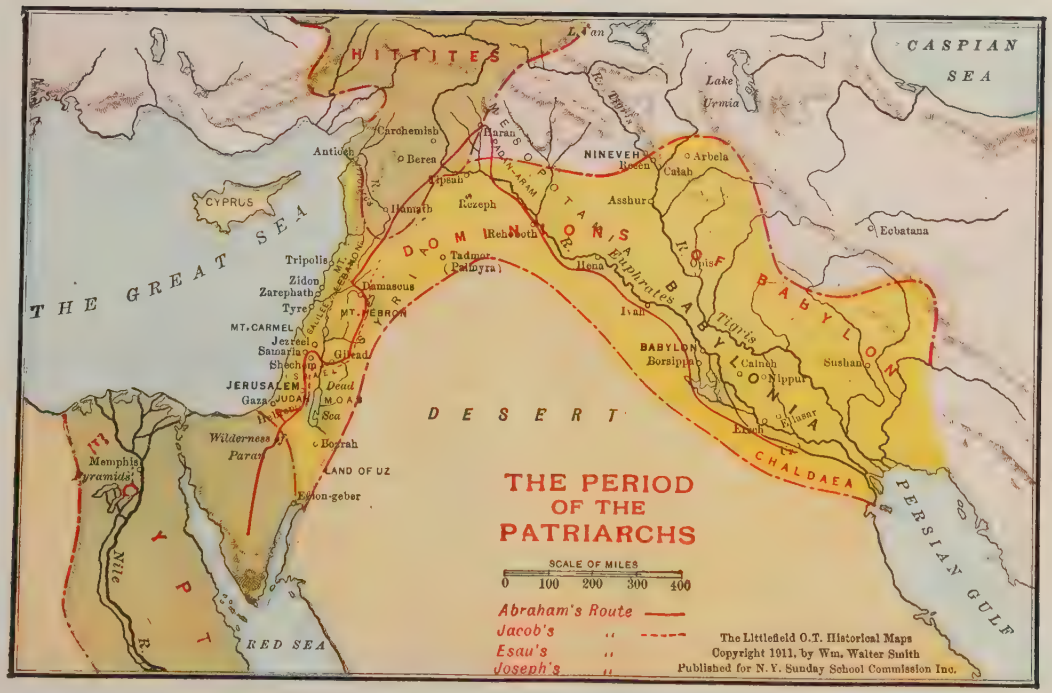
careful attention to their literary forms and to their methods of presentation. Sometimes their literary forms rose to the heights of sublimity in their beautiful simplicity, as in the thirteenth chapter of First Corinthians. They made effective use of stories of the realistic type, of precepts, of proverbs, of similitude, of beatitude, of questions, of discussion, and of personal appeal. Moreover they taught by practice, themselves living the truth, and directing their pupils in Christian doing. Paul took his choice pupils along with him on his teaching tours, that they might learn by practice and observation.

CLASS CONFERENCE

1. **Illustration.** The so-called Sermon on the Mount is not a sermon at all, but really, as Marcus Dods says, the Teaching on the Hill, for the writer clearly indicates at the beginning that Matthew five to seven constitutes an outline of some of the characteristic teachings of Jesus. These chapters were misnamed Sermon on the Mount long after they were written. As a matter of fact, there is no sermon in the Gospels. There is an abundance of sermon material, but there are no sermons.

2. **Lesson Tests.** (1) Show that the New Testament books grew out of teaching. (2) Indicate the bearing of the work of the scribes and rabbis upon the teaching of Jesus and the Apostles. (3) Discuss the history, aims, opportunities, and methods of the scribes. (4) Show that Jesus was, more than anything else, a teacher. (5) Discuss Jesus' training for His teaching. (6) Discuss Jesus' pedagogy. (7) Discuss the aims and methods of the early Christian teachers.

3. **References.** Kent, "The Great Teachers of Judaism and Christianity," chapters 9-15; Wood and Grant, "The Bible as Literature," part II, chapter 6; Marquis, "Learning to Teach from the Master Teacher;" Beardslee, "Teacher-Training With the Master Teacher;" Bible dictionary.


THE PERIOD OF THE PATRIARCHS
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THE GREAT SEA
CASPIAN SEA
PERSIAN GULF
RED SEA
DESERT
HITTITES
CYPRUS
EGYPT
CHALDAEA
BABYLONIA
MESOPOTAMIA
DOMINIONS OF NIMROD
Lake Urmia
Lasan
Re. Dagil
Carchemish
Antioch
Beroea
Haran
NINEVEH
Resen
Arbela
Calah
Asshur
Rezeph
Rehoboth
Tadmor (Palmyra)
Ecbatana
Tripolis
Zidon
Zarephath
Tyre
Damascus
MT. HERMON
MT. CARMEL
Jezreel
Samaria
Shechem
Gilead
JERUSALEM
Gaza
JUDAH
MOAB
Dead Sea
Wilderness Paran
Bozrah
LAND OF UZ
Ezion-geber
Memphis
Pyramids
NILE R.
Euphrates R.
Tigris R.
Ilena
Opis
Ivah
BABYLON
Borsippa
Cainah
Nippur
Sushan
Ellasar
Erech

CHAPTER IX

GEOGRAPHY AND HISTORY

Geography gives us a sense of the realness of history, and helps us into its inner meaning. We must know the land in order to understand the life. A knowledge of Palestine, and the other Bible lands, is essential to an understanding of the life and literature of the Hebrews. "The sunny hills and valleys of Palestine," as Kent says, "the unique combination of sea and plain, of mountain and desert, placed in the center of the ancient world, were all silent but effective agents in realizing God's eternal purpose in the life of man."

1. **The Little Land of Palestine.** This is the name in most frequent use today, but it seldom occurs in the Bible. Palestine is simply a variant of Philistia, the home of the Philistines, the ancient enemy of Israel. The part of Palestine that is west of the Jordan was called "the land of Canaan" by the Israelites. Palestine was called "the land of Israel" after the conquest, and until the division of the kingdom, when the term Israel came to be applied exclusively to the northern kingdom. In the Middle Ages, Palestine came to be called "the Holy Land." (1) *Its size and character.* The little land of Palestine, which constitutes the southern portion of Syria in southwestern Asia, bounded on the west by the Mediterranean Sea, on the north by the ranges of Lebanon, and on the east and south by the Arabian Desert, is about the size of the State of New Hampshire. It has an area of about ten thousand square miles, its length being about one hundred and fifty miles, and its width averaging about seventy-five miles. Palestine is an epitome of the whole world, in its physical configuration, in its variety of climate, and in its diversity of plant and animal life. (2) *Its physical divisions.* Palestine is divided into four strips running north and south—the Maritime Plain, the Central Range, the Jordan Valley, and the Eastern Plateau. *a. The Maritime Plain* is the fertile coast strip lying along the Mediterranean, and is from five to twenty-five miles wide. It includes the plains of Esdraelon, Sharon, and Philistia. Adjoining the Philistian plain is the Shephelah, a hilly

region of great interest and importance in the history. *b. The Central Range* is the backbone of the country. It is an almost continuous range of hills and mountains, broken here and there by cross-valleys. It includes the uplands of Galilee, the hills and plains of Samaria, and the lofty highlands of Judea. *c. The Jordan Valley* is the deepest gorge in the world. The Jordan River wanders two hundred and fifty miles to cover a direct distance of one hundred and thirty-five miles. Where it takes its rise, at the foot of Mount Hermon, it is about seven hundred feet above the level of the sea, and where it empties into the Dead Sea it is about one thousand three hundred feet below sea-level. The Jordan Valley is from four to fifteen miles wide, and varies greatly in surface, fertility, and temperature. *d. The Eastern Plateau* is from thirty to eighty miles wide, has a temperate climate, and is a fine grazing country. It includes Bashan, Gilead, Moab and Edom. (3) *Its mountains and cities.* The principal mountain peaks of Palestine are Hermon, Lebanon, Tabor, Gilboa, Carmel, Ebal, Gerizim, and Olivet, ranging in height from about twenty-five hundred to ten thousand feet. Some of the chief cities were the following: *a. Jerusalem.* Is located about eighteen miles west of the north end of the Dead Sea, and about thirty-two miles east of the Mediterranean, having and elevation above the sea of about twenty-five hundred feet. Its central position and its comparative impregnability made it the important center. *b. Bethlehem.* Is about five miles south of Jerusalem. Was the birthplace of Jesus, and the scene of many Bible incidents. *c. Bethany.* Is two miles east of Jerusalem, on the southeast slope of the Mount of Olives, and was associated with much of Jesus' ministry. *d. Jericho.* Is about thirteen miles northeast of Jerusalem, and five miles from the north end of the Dead Sea. Is one thousand feet below the Mediterranean, and was the scene of many Old and New Testament incidents. *e. Nazareth.* Is about midway between the southern end of the Lake of Galilee and the Mediterranean. Is beautifully located, and was Jesus' boyhood home. *f. Capernaum.* Was on the northwest shore of the Lake of Galilee, and was Jesus' headquarters during his Galilean ministries. *g. Samaria.* Was about thirty miles north of Jerusalem, half way between the Jordan and the Mediterranean, and played an important part in the Bible history. (4) *Its political divisions.* After the Hebrews conquered Palestine, its parts received the names of the tribes.

During the time of the united kingdom, the whole land was called Israel, and, after the division of the kingdom, the larger northern part took this name to itself, and the southern part was called Judah. In the New Testament times, there were, west of the Jordan, Judea in the south, Galilee in the north, and Samaria between, while east of the Jordan was Perea. South of Judea, was Idumea; north of Perea, was Decapolis; and, northeast of Decapolis, were Iturea and Trachonitis.

2. **The Whole Bible World.** The Bible world included not only Palestine, but all the lands gathered about the Mediterranean and the Nile and the Tigris-Euphrates, "practically all the important centers of early human civilization." "The greater part of this ancient world," says Kent, "consisted of wastes of water, of burning sands, or of dry, rocky, pasture lands. Less than one-fifth was arable soil, and yet the tillable strips along the river valleys on the eastern and northern Mediterranean were extremely fertile. Here in four or five favorite centers were supplied in varying measure the conditions requisite for a strong primitive civilization." "The result was that the lands about the eastern Mediterranean were the scenes of the world's earliest culture and history." Little Palestine seemed to be the least important of this group of lands, and yet, influenced by all of them and in turn influencing all of them, it became the mightiest of them all. (1) *Egypt, the land of the Nile.* This is a long, narrow strip of fertile land made by the overflow of the Nile. The climate is almost perfect. There was early developed in this valley a high state of culture, which, however, was deficient in depth and in idealism. The Egyptians were always provincial, and ceased to develop altogether by 500 B. C. The country was too much isolated from the rest of the world. (2) *The Tigris-Euphrates Valley.* "A warm but invigorating climate, fertile, alluvial soil, deposited by the great rivers and renewed each year by the floods, and the protection of the desert on the west favored the development of a virile civilization, as early, if not earlier, than that of Egypt." The people of this valley were in touch with the world from without, and they were spurred to effort and achievement by the nomadic invaders from the desert and the vigorous peoples from the mountains of the east and north. (3) *Arabia.* From these rich lands on the eastern slope of the range of mountains that runs parallel to the Red Sea, there came successive waves of population to beat against Palestine.

In Arabia, there was a high type of civilization from an early date, but, "like that of Egypt, it lacked opportunity for expansion and communication and so failed to rise above a certain level or to make any deep or significant impression upon the other Semitic nations." (4) *Asia Minor and Greece.* In Asia Minor there was developed a "brilliant fusion of native elements with Semitic and Hellenic culture." Greece, with its small area, its not very fertile soil, and its water highway, rapidly developed a high state of culture, but soon reached the limit of its expansion, and then scattered its population and civilization throughout the Mediterranean world. (5) *Italy.* Italy, a land of contrasts, jutting out into the heart of the Mediterranean, its population a union of various peoples, absorbing the Greek culture, and open to attacks from without, became in time, through necessity, the mistress of the Mediterranean, and the connecting link between the east and west, the ancient and modern worlds.

3. **The Roads of Bible Lands.** "Next to the land itself, the highways of the ancient world have exerted the most powerful influence upon the biblical history, literature, and religion." The Semitic races were not good road-builders, and the fine Roman roads were not built until after the creation of most of the biblical literature. Many of the roads were nothing more than narrow, rough paths, over which men and camels and donkeys could pick their way. A few of the better roads would admit carts and chariots. The principal highways were the natural bonds between races, and they largely determined the flow of population and commerce and culture. (1) *Egypt to Tigris-Euphrates Valley.* It was possible to get from Egypt to the lower Tigris-Euphrates country without passing through Palestine, by way of the southern desert route, but the more usual route was the northern, which passed through Palestine and Damascus, either by way of the Maritime Plain or the Central Range. (2) *From Egypt to Asia Minor.* The main road from Egypt to Phœnicia and Asia Minor passed through the western border of Palestine, keeping close to the sea. Another road branched off at Joppa, running on the eastern side of the plain of Sharon, past Megiddo, Mount Tabor, the northwestern end of the Lake of Galilee, Hamath, and Aleppo. (3) *Road along the Jordan.* This road led from Jerusalem northeast to Jericho, and followed the western side of the Jordan Valley to the northwestern end of the Lake of Galilee, where

it joined the roads which led to Syria and Damascus. From Jericho there was a branch road westward to Michmash, and then across southwestern Samaria. Another branch ran from the Jordan plain to Shechem, and then by the Barley Vale to the Plain of Sharon. There was a road branching westward across the Plain of Jezreel and eastward to Gilead. A branch ran southward to Heshbon, where it joined the great plateau road.

CLASS CONFERENCE

1. **Illustration.** In a preliminary test, in a college class in Old Testament history and literature, one young woman declared that the Lake of Galilee is fifty miles long, and another maintained that it is only two and a half miles long. Could you have done better? Have you a clear idea of the size and physical features of Palestine? If not, stay with the map, and drill yourself upon it until you have a clear picture of it in your mind.

2. **Lesson Tests.** (1) Why should the student of Bible history study Bible geography? (2) Discuss the various names of Palestine. (3) Discuss the size and character of Palestine. (4) Give the physical divisions of Palestine. (5) Name some of the principal mountains, and locate some of the principal cities of Palestine. (6) Give a general description of the Bible world. (7) Describe at least three of the Bible lands. (8) Tell what you can of the roads of Bible lands.

3. **References.** Kent, "The Heroes and Crises of Early Hebrew History," introduction, chapter 1; Kent, "Biblical Geography and History;" Smith, "Historical Geography of the Holy Land;" Bible dictionary and maps.

CHAPTER X

EARLY RECORDS OF THE HEBREWS

The first eleven chapters of Genesis deal with vast stretches of time, and answer perplexing questions concerning the beginnings of things. Many modern scholars have been led to attribute to this, and the following literature, a composite authorship because of certain differences in style, in ideas of God, in accounts, and in aims.

1. **First Eleven Bible Chapters.** We have under consideration in this chapter, the first eleven chapters of Genesis. (1) *Literary form.* Says Sanders: "In the first eleven chapters of Genesis we find a group of stories which convey the ideas of the Hebrew people concerning the creation of the world, the beginnings of human life, the conditions of primitive humanity, the origin of arts and crafts, the destruction of the whole human race by a flood, and repeopling of the earth, and the distribution of the peoples over the earth. These ideas for the most part they evidently inherited from their Semitic forefathers and adopted without serious question." (2) *Religious character.* These stories teach religion, and not science. "A close and thoughtful reading of the narratives, will show that their greatest value lies, not in their anticipation of modern geology, or ethnology, or geography, but in their splendid and fundamental teachings regarding the great ideas at the very basis of religion. They should not be studied as a means of knowing the process of creation. God has enabled mankind to discover and develop the science of geology for that purpose. Nor do they, except in a symbolic way, throw light upon the exact method of man's creation or upon the origin of human occupations. God has given men the opportunity of discovering such facts for themselves. His message to the world through the stories of these eleven chapters was a religious message." (3) *Introductory value.* These chapters form a beautiful and appropriate introduction to the Bible as a whole. They impressively explain the various factors at work in human history, "and reveal the continuing purpose of God in its development." There is here a unity of purpose. "God

guiding the affairs of men and fulfilling His plan through them, is the main religious conception of the book." In "The Bible as Literature," Wood and Grant say: "The stories of Genesis came from various sources. Some are the stories of local places; some are the traditions of tribes, told about the ancestral heroes. They had long been told orally before they were written down. Such popular stories soon take a certain literary form, usually known as the folk-tale form, which is marked by simplicity, directness, repetition, and often climax and humor. To call a story a folk-tale is not to pass a judgment on its historical value, but only to classify it as literature. Folk-stories, whether legend or history, formed the best material for religious teaching which an early race possessed. The teachers of many races have so used their ancient tales, but none have molded them into as rich a body of religious truth as have the writers of the early Hebrew books."

2. **Teaching of These Stories.** These stories are fascinating in their interest and wonderfully impressive in their teaching. (1) *God as Creator* (Genesis 1, 2). Sampey calls the first chapter of Genesis "a great religious poem celebrating the glory of God as the Creator of all things," and says further that "students now recognize the six days of creative activity as standing for periods of indefinite length," and that the universe "is possibly millions of years old." The creation stories may be said to teach that (*a*) there is a personal Creator and Ruler back of the universe, (*b*) man is God's chief work and concern, (*c*) God loves man and means well by him, (*d*) the world, and everything in it, was made for man's sake, (*e*) man and woman are essentially different, but equal, and are made to meet each other's deepest needs. (2) *Man's sin and its results* (Genesis 3). How true to human experience is this story! The story of the sin and the fall of man seems to locate the Garden of Eden in southern Babylonia, not far from the head of the Persian Gulf. In two scenes, in simple story and dialogue, is presented the tragedy of tragedies in human history—the loss of a happy, natural relation with God through deliberate disobedience. The story teaches that (*a*) virtue is innocence tested, (*b*) man is responsible for his own sin, (*c*) sin is followed by punishment as a consequence, (*d*) sin separates from God, (*e*) man, even in his guilt and pain, is still the object of God's love and care. (3) *Quarrel of two brothers* (Genesis 4). The Cain and Abel story has given rise to a

number of difficulties and speculations. Some scholars hold that the story is complete in itself, with no immediate and necessary connection with what has gone before or what comes after in Genesis, and they attribute to it as a background the settled land of Palestine, where herdsmen and farmers lived side by side, and where Cain would have good reason to fear the vengeance of Abel's tribe if deprived of the protection of his own tribe. The practical value of the story, however, is not dependent on the settlement of critical questions, and it may be said to teach that (*a*) a merely formal worship is not acceptable to God, (*b*) God regards more the spirit and character of the offerer than the offering itself, (*c*) man may be tempted to sin even in connection with acts of worship, (*d*) God does not violate a man's own will even to keep him from doing wrong, (*e*) sin is a disintegrating force in society, (*f*) God is more merciful than man. (4) *Explanations of origins.* It would seem that we have, in the last of the fourth, the fifth, the last of the ninth, and the tenth chapters of Genesis, but precious parts of a recovered masterpiece in which are depicted in a few daring strokes by the divine artist the suggestive outlines of great men and events and truths, the main purpose being to emphasize the unity of the human race. The names of Seth, Enoch, Lamech, and Noah stand preeminent among the mighty heroes of those far-away times. It has been said that we have, in these ancient records, the foregleams of the modern sciences of history, religion, sociology, psychology, and anthropology. Here are interesting explanations of the origin of the family, of worship, of the city, of polygamy, of nomads, of musicians, of metal workers, of blood-revenge, of vine-culture, of drunkenness, of Canaanite degeneracy and slavery, and of the superiority of the Semites, to whom the Hebrews belonged. A part of the practical teaching seems to be that (*a*) excessive indulgence debases even the strongest, (*b*) outward culture will not save the immoral from slavery to others, (*c*) the pure in heart will enjoy favor with God and man. (5) *A great flood and a fresh start* (Genesis 6-9). The story of righteous Noah and his family, the building of the ark, and of the flood and its consequences, has been the center of much discussion among scholars. Some accept it as literal history, and others take it to be a figurative setting forth of fundamental truths. The following quotation, from "Heroes and Crises of Early Hebrew History," indicates the view held

by one group of scholars: "Flood stories in variant forms are found among most primitive peoples. The only races who do not have them are those living in Africa and central and eastern Asia. The resemblances between these different stories seem to be due to some local causes and psychological tendencies, rather than to descent from a common tradition. Often the original basis of the story was a great inundation or the subsidence of large areas of land. Sometimes it was suggested by the recurring floods of springtime. Among island and coastland peoples, the tradition was based on the fact that their ancestors came on boats over the great sea. The discovery of geological evidence that the sea had once covered elevated areas also fostered the growth of the tradition." The story teaches that (*a*) man is free and responsible, (*b*) the consequences of sin are terrible and inevitable, (*c*) God's chief aim in creation is moral and spiritual, (*d*) God desires the highest development and happiness for the race, (*e*) God is pleased with the worship and devotion of mankind. (6) *Beginnings of the nations* (Genesis 10, 11). In these chapters we have pictured the original unity of the race, the building of a city and a tower, Jehovah's disapproval, and the origin of the different races. It is thought that the background of the story is Babylonia, and that it was handed down to the Hebrews from their Aramean forefathers, who lived near and yet outside of Babylonia. "Chapter ten has been called the charter of human unity. It asserts what no other ancient nation seemed to realize, the brotherhood of the human race, and God's interest in all mankind. In form, it seems to be an ethnographical statement. A careful study shows that it is a list of the nations known to the Hebrews, arranged mainly on a geographical principle. It omits many nations which were then existing in the world. But the writer was more interested in declaring the fact of kinship than he was in writing an atlas." Says Kent: "The chief aim is to trace the origin of the different races and to indicate Israel's place in the great family of the nations." "All the different nations are but different branches of the same great family. All men are, therefore, brothers. While nothing is here said of Israel's divine mission to the world, the essential foundations are thus laid for that great prophetic doctrine which gradually dawned upon the race."

CLASS CONFERENCE

1. **Illustration.** "That the Biblical writer put his great religious ideas in this fashion bears eloquent testimony to his wisdom as a teacher. He used familiar forms in emphasizing important ideas. The stories of Creation, of Eden, of Noah and of Shinar, which were in the mouths of the people, were utilized as vehicles of statements which declare the character, power and purposes of God, the full nature of man and his place in the universe, the unity of the human race and the other great ideas which underlie all Biblical thinking."

2. **Lesson Tests.** (1) Indicate the literary form, religious character, and introductory value of the first eleven chapters of Genesis. (2) Indicate the teachings of the creation stories. (3) Give the teachings of the story of man's sin and its results. (4) What are the teachings of the story of the quarrel of the two brothers? (5) Discuss the explanations of origins. (6) What are the teachings of the great flood? (7) Discuss the account of the beginnings of nations.

3. **References.** Sanders, "History of the Hebrews," sections 31-50; Kent, "The Heroes and Crises of Early Hebrew History," sections 1-6; Wood and Grant, "The Bible as Literature," part I, chapters 12, 13; Bible dictionary and commentaries.

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CHAPTER XI

ORIGIN OF THE HEBREWS

The people who are known today as Jews were called Hebrews or Israelites until after the exile to Babylonia in the sixth century before Christ. They are called Jews because their homeland was Judah. Hebrews was their racial name, and Israelites their religious name. Sometimes they called themselves "a chosen people." "The Hebrew people, whose early history is chiefly recorded in the Bible, are a very ancient and a very modern people."

1. **Period of Nomadic Life.** The end of the eleventh chapter of Genesis marks a transition from the common Semitic records to the stories of the forefathers of the Hebrews, and, in the rest of the book, the narratives are chiefly personal and biographical, dealing, for the most part, with Abraham, Isaac, Jacob, and Joseph. These are called the patriarchs, and their time is known as the patriarchal period. It was a period of tribal movements and nomadic life, with a father-ruler, or patriarch, as the leader of a tribe. There is much difference of opinion among scholars regarding the dates of this "patriarchal period." They are 2000 to 1600 B. C. according to Sampey, and 1500 to 1350 according to Kent. (1) *Migration of Abraham* (Genesis 11:10 to 25:10). A party of emigrants set out from Mesopotamia for Palestine, under the leadership of Abraham, who had migrated with his father, Terah, from Chaldea, and laid the foundations of the Hebrew nation. Abraham was a nomadic chief of importance, and the standards of honor, righteousness, and faith established by the life which this pioneer hero lived have been an inspiration to all the world. "Picture this movement as that of a large family or tribe of which Abraham had become the recognized head. Along with him were relatives, servants, flocks and all sorts of possessions. The progress of such a group must have been very slow. The narrative suggests that years elapsed before Canaan was reached." (2) *Connection with Babylonians.* "When the Hebrews were growing into an organized people, the Babylonians were the teachers and rulers of the greater part of

Western Asia and the Egyptians were their only real rivals." The Hebrews "belonged to the Semitic family of nations. Other members of this same family were the Arabs, who continue to be known as a people down to the present day, and the Babylonians or Assyrians, Phœnicians and Syrians of ancient times. The Semites, as a race, have been distinguished by cleverness, insight, shrewd business qualities, capacity for management, but above all by their religious temperament. The founders of three great world religions were Semites: Jesus, Moses and Muhammad. It was natural that, when God wished to adequately reveal Himself to men, He should choose as His mouthpiece, or agent, a Semitic people." Abraham was a product of the Tigris-Euphrates civilization. Long before Abraham, Babylonia had evolved a mighty civilization and become a conquering force throughout the Semitic world. The Babylonians had been preceded by the Sumerian non-Semitic civilization. After the Sumerians, there was the period of small city states, 4500-3800 B. C.; the period of unification and expansion, 3800-2100 B. C.; the period of Babylonian supremacy, 2100-1700 B. C.; and the period of Assyrian supremacy, 1700-1100 B. C.

2. **Period of Bondage and Deliverance.** This period may be treated as follows: (1) *Probable dates.* The Genesis history is continued in Exodus 1 to 19:2. The dates for the period from Joseph to Moses are 1600-1400 B. C., according to Sampey; 1350-1200 B. C., according to others. By those who adopt the later dates, it is thought that the Pharaoh of the oppression was Rameses II, who reigned from about 1292-1225 B. C. This Pharaoh was "that energetic, splendor-loving, tyrannical king who filled all Egypt with huge statues of himself and memorials of his vast building enterprises." (2) *Egyptian influence.* "The other prominent and powerful nation of the centuries which ante-dated the appearance of the Hebrew people was the Egyptian people. It will never be determined with certainty whether Egypt or Babylonia developed the earlier civilization. It is altogether probable that each was fairly independent of the other. They were rivals throughout these early centuries. Egypt developed at a very early period a civilization of a very high order." The beginning of Egyptian history, 3400-2900, was closely parallel with that of Babylonia. Then followed, in Egypt, the fourth dynasty, 2900-2750; the twelfth dynasty, about 2000-1800; the rule of the Hyksos, about

1650-1580; the victorious eighteenth dynasty, 1580-1350; and the nineteenth dynasty, 1350-1205. The Hebrews learned warfare and agriculture from the Egyptians. Their suffering and need prepared the way for the work of Moses. (3) *Divine teachings.* In the account of Moses' early training in Egypt and his later training in the rocky heights with the Midianites, of his call to deliver the Hebrews, and of the incidents connected with the Exodus, is revealed the marvelous working of the divine providence. We see here that (*a*) apparently trivial incidents are important in the realizing of God's purposes, (*b*) a man may be called to a great social service through a crying public need, (*c*) opportunities lie along the ordinary paths of life, (*d*) long and thorough training is needed to prepare one for a great service.

3. **Period of Wandering and Training.** This was the period that produced Moses, one of the most commanding figures of all time. (1) *Date and records.* The dates for this period are 1400-1350 B. C., according to some; 1200-1150 B. C., according to others. In Exodus and Numbers we have an account of the revelation and covenant at Sinai, Moses' great work as judge and prophet, the life of the Hebrews in the wilderness, the attempt to enter Canaan from the south, the journey from the wilderness, and Balaam's prophecy, the east-Jordan conquests, and Moses' farewell. (2) *Estimate of Moses.* Says Sanders: "The story of the life of Moses reveals a greatness which places him in the forefront of the world's heroes. Such a man as he was explains the remarkable development of the Hebrews from a people cowed by servitude and with the careless habits of nomads into a conquering people made irresistible by a sense of unity, arising out of a common belief in the guidance of Jehovah. He accounts in part for the great divergence between the Hebrews and the peoples kindred to them." From an estimate of Moses by Kent, in "Heroes and Crises of Early Hebrew History," the following sentences are quoted: "Though in divine providence other voices and other pens determined the final form of the laws, they nevertheless represent Moses' message to his race in the midst of its new life and environment." "Moses was doubtless a man of his times, subject to the limitations of the primitive age in which he lived. Yet, like every true prophet, he rose as a towering mountain peak above his contemporaries, and with inspired vision caught glimpses which made him a

man of conviction with a message to his race." "Above all, he was conscious of a divine Power ruling over nature and the destinies of his race, of a God not only powerful but personally interested in delivering the oppressed and in righting the wrongs of those who put their trust in him." (3) *Training value.* The enduring stamp put upon the Hebrews by the wilderness training may be indicated as follows: (*a*) A certain sternness and asperity of character; (*b*) a tendency to keep themselves from other peoples and to regard them as hostile; (*c*) intense racial loyalty; (*d*) a democratic spirit of independence and self-reliance; and (*e*) loyalty to Jehovah.

4. **Period of Settlement and Conquest.** This period was one of great importance in the making of the Hebrew nation. (1) *Dates and records.* The dates for this period are 1350-1050 B. C., according to some; 1150-1040 B. C., according to others. The records of the period are found in Joshua, Judges, Ruth, and in 1 Samuel 1 to 7. Those who adopt the later dates think it probable that the Hebrews settled in Palestine about the middle of the "epoch-making twelfth century." "By 1150 B. C., Palestine," they say, "was ready to receive the race for which it had been preparing through the long ages." It is pointed out that Palestine was peculiarly open to attack at this time, for the reason that the armies of Egypt had been withdrawn, and no strong power had as yet come to the front in northern Syria, while at the same time the old feuds between the different races in Palestine had broken out into war. (2) *People and land.* It is further held that the Hebrews took possession of the less fertile uplands first, in some cases through conquest in war, and in other instances without battle, and that at no time during this period was their possession of the land complete, there being all around them and among them the conquered Amorites, from whom they learned agriculture and the secrets of that higher civilization which had been developing for centuries in Palestine. Now for the first time the Hebrews became a settled people with a growing body of customs and institutions, and they rapidly increased in numbers and in civilization. It is thought that they now became acquainted with the improved consonantal alphabet that was to displace the cumbersome Babylonian system and become the language of the Old Testament. The age was one of heroes, of military dictators with religious authority—Joshua, Othniel, Ehud, Gideon, Jephthah, Samson and the others. (3) *Divine provi-*

dence. For centuries, God had been making ready for His people a land where they could work out their peculiar destiny. The Canaanites and Amorites, whom the Hebrews found in Palestine were Semites, but they had been preceded by a non-Semitic race, the little Horites, or cave-dwellers. Different types of civilization had left their impress upon the land as an unconscious legacy to the world's religion-makers.

CLASS CONFERENCE

1. **Illustration.** Note that God takes time to work out His will. This chapter covers a period of about five hundred years. Compare this with the age of your own nation, and, as you think of this making of God's chosen nation, note any parallels in the making of the United States of America.

2. **Lesson Tests.** (1) By what other names have the Hebrews been known? (2) Discuss the period of nomadic life. (3) Discuss the period of bondage and deliverance. (4) Discuss the period of wanderings and training. (5) Give an estimate of the character of Moses. (6) Discuss the period of settlement and conquest. (7) Indicate how God had been getting Palestine ready for the Hebrews.

3. **References.** Sanders, "History of the Hebrews," sections 51-162; Kent, "The Heroes and Crises of Early Hebrew History," sections 7-30, and "Founders and Rulers of United Israel," sections 31-39; Wood and Grant, "The Bible as Literature," part I, chapters 14-17; Rogers, "A History of Babylonia and Assyria;" Breasted, "A History of the Ancient Egyptians;" Paton, "Early History of Syria and Palestine;" Bible dictionary and commentaries.

CHAPTER XII

THE UNITED KINGDOM

Under Saul, David, and Solomon, the Hebrews attained their greatest power and glory as a nation. This time is known as that of the United Kingdom, the dates being about 1040 to 940 B. C. "The century or more which includes the careers of Samuel, Saul, David and Solomon was in some respects the most brilliant period of Israel's life. The record of its events describes the gradual organization of the independent groups of people into a real nation, mainly under the resistless leadership of David, and the brief glory of the empire he established."

1. **The Period of Saul.** In this period may be included also the important work of Samuel. (1) *Records of the period.* The account of the period of Saul alone is found in chapters 8 to 31 of First Samuel. The two books of Samuel were originally one. "They tell," says Sanders, "a connected story about Samuel, Saul and David, which concludes with I Kings 2. They represent the finest standards of Hebrew history writing. The author of these books, whose name no one will ever know, was a man of prophetic spirit, who preached to his generation through these historical details. His real theme was the share of Jehovah in the founding of the Kingdom. He devoutly believed in the Providential guidance of the whole movement, and wrote the history to give his countrymen a similar conviction." (2) *Enemies of the Hebrews.* The Philistines had been proving themselves to be too strong for the Hebrews. "This strong people lived in the maritime plain from the days of Joshua until at least the sixth century B. C. They came over the sea, perhaps from Crete (Amos 9:7; Jer. 47:4), and were, according to the records of Rameses III of the twentieth dynasty, a part of the northern horde which nearly conquered Egypt. Five strong Philistine cities, each ruled by a "lord," formed a confederacy, effective for defense or offense. The Philistines were an enterprising, energetic people." The attacks of the warlike Philistines and the loss of the ark had revealed to the Hebrews their weakness and the imperative necessity of united action. Their tribal jealousies had been holding them apart; but, now that their polit-

ical, social, and religious existence was threatened, it seemed to them that a kingship was the solution of the problem. (3) *The Prophet Samuel.* In this great crisis there arose *a great prophet in the person of Samuel* to give direction to the new sense of national need. "With divine insight he grasped the needs of the situation and realized that the moment had arrived for the birth of united Israel and found the man to lead the nation. In so doing he won a place beside Moses, Deborah, Saul, and David as one of the makers of Israel." "As Samuel grew to manhood he seemed to win the confidence of his people. They recognized him as a real 'man of God.' He became somehow the one man in Israel who could lead the people. Thus he was able to render the supreme service of his life, the inauguration of the kingdom." (4) *Saul and his work.* The choice for king fell upon Saul, the son of Kish, a Benjamite nobleman of wealth and influence, who was able to bring together the rival factions. His tribe was comparatively insignificant, and stood midway between the north and the south, and so was not involved in the jealousies which separated the larger tribes. Saul was large of stature, strong in courage, full of enthusiasm, and zealously patriotic. He fused the scattered tribes into a fighting unit, and taught them how to win victories from their powerful foes. Under his leadership they put the Ammonites to flight and threw off the Philistine yoke. Successful war also was waged against other foes. Under his rule there were opened the highways of commerce, and there was established a precedent of court simplicity. Saul's impulses were noble and generous, but he was lacking in self-control, breadth of vision, and in genuine religion. His jealousy of David and his intemperate treatment of this rising young man are in sad contrast to the generous love and loyalty of his noble son, Jonathan.

2. **The Period of David.** The period of David is described in Second Samuel, and in chapters 11 to 29 of First Chronicles. "David was thirty years old when he became king, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah." (1) *Extension of the kingdom.* David and his fearless and unscrupulous general, Joab, were more than seven years in putting an end to the partial rule of the jealous and incompetent son of Saul, Ishbaal, and his able general, Abner, who had a strong following in

the north. As soon as David became king of all the Hebrews, he proceeded to subdue the Philistines. The following sentences are from Kent's "Founders and Rulers of United Israel:" "The capture of the strong fortress of Jebus appears to have followed soon after David's victory over the Philistines." "This fortress was so strong that it had remained in the hands of the Canaanite tribe, known as the Jebusites, until David sought a capital midway between the rival Hebrew tribes of the north and the south. Jerusalem also possessed the important advantage of being a city which belonged originally to neither the tribes of the north nor the south, but had been conquered by their united forces. It was, therefore, common ground." "Its retired position up among the hills of the central plateau protected it from foreign attack." "With this capture of Jebus the conquest of the Canaanites was complete; in a generation or two the older native population was entirely absorbed by the Israelites." "At his new capital David established his simple court. He himself stood as the supreme judge and court of appeal of the nation." "At last a king, who was able not only to lead but to organize, was at the head of the confederacy of tribes." "Israel had finally found its place in the assembly of nations." (2) *Estimate of David's character.* There is interesting material for study in the accounts of the internal events of David's reign, of his foreign wars and conquests, of his crimes and their punishment, of the crimes of his sons, of Absalom's rebellion, and of Solomon's selection as king. David was a versatile genius, with some weaknesses and many excellencies. He was weak in parental control, and he failed to control his own passions under sudden and powerful temptation. On the other hand, he was courageous, chivalrous, generous, and patriotic. He was magnetic and tactful. He was great as a poet, as an executive, and as a warrior. It was his dominant aim to rule over the people as the representative of Jehovah, and so as no other ruler in early Hebrew history, he was "a man after God's own heart." "David was the real creator of the Israelitish nation. He took a badly disorganized people and made it into a well organized nation with an ample country, a central capital, a national consciousness and an outlook." (3) *Influence of the prophets.* "There is no mention in the records of David's reign of the prophetic brotherhood at Ramah, to whose protection David fled when he was pursued by Saul (1 Sam. 19:18-24). That it was in existence

is indicated by the fact that similar organizations were a feature of the life of Israel a little later on. Two prophetic leaders, Nathan and Gad, were close to David and highly respected by him. To the influence of these men of religious fervor, intellectual capacity, and keen spiritual insight, may be attributed Israel's rapid advance in public morality and national idealism."

3. **The Period of Solomon.** The account of Solomon's reign is found in chapters 1 to 11 of First Kings and in chapters 1 to 9 of Second Chronicles. In pursuit of his policy of absolutism, Solomon relentlessly put to death all possible rivals to the throne, and built up a court that rivaled those of the other oriental monarchies of his time. He formed many marriage alliances with other nations. (1) *Solomon's work and policies.* Solomon was a great builder and trader. He built a temple and a palace in Jerusalem, and various store-cities at strategic military centers. He engaged in vast commercial enterprises, and provided himself and his nobles with the luxuries of distant lands. Solomon possessed a native shrewdness and insight that was greatly prized in the Semitic east, but he was sadly lacking in the balance and foresight of a great statesman. He introduced his people to a brilliant material civilization without improving their condition as individuals. He absorbed the energies of his subjects without giving them in exchange any material benefits. He disregarded their religious convictions, and trampled upon their democratic ideals and their time-honored traditions, with the result that there began even before his death the disintegration of the Hebrew empire. Some scholars attribute the book of Proverbs to Solomon, while others credit him with only a small part of it, regarding the book as a collection of collections. (2) *Estimate of Solomon's character.* "King Solomon," says Sanders, "found Jerusalem a military stronghold and left it a beautiful city, imposing for that day. He developed the resources of his kingdom and gave his people a greater security than they had known before. He gave Israel's religion an adequate setting and opportunity by building the Temple. He wrought into enduring forms other ambitions of David. The peacefulness of his reign permitted him to be the patron of literature and art. His great defect would seem to be his overweening ambition, which fostered self-indulgence, lack of sympathy with his subjects and a polyga-

mous habit of life. The promise of his early years was exchanged for a folly that greatly discredits his fame."

CLASS CONFERENCE

1. **Illustration.** Compare each of these three kings with some more modern ruler. Compare, for instance, David with Napoleon. Read the records of these periods, and drill yourself on the essential facts.

2. **Lesson Tests.** (1) Give the dates, and characterize the whole period of the United Kingdom. (2) Characterize the records of the period of Samuel and Saul. (3) What led to the establishment of the kingdom? (4) Indicate the influence and importance of the work of Samuel. (5) Give an estimate of the work and character of Saul. (6) Discuss the period of David. (7) Discuss the period of Solomon.

3. **References.** Sanders, "History of the Hebrews," sections 163-225; Kent, "Founders and Rulers of United Israel." sections 40-60; Wood and Grant, "The Bible as Literature," part I, chapters 17, 18; Wade, "Old Testament History;" Smith, "Jerusalem from the Earliest Times;" Driver, "An Introduction to the Literature of the Old Testament;" Bible dictionary and commentaries.

ASSYRIANS
HITTITES
THE GREAT SEA
PHILISTINES
PHOENICIANS
SYRIANS
Great Syrian Desert
Tripolis
Sidon
Rehob
Hamath
Tadmor
MT. HERMON
Damascus
Tyre
Achzib
Accho
Ptolemais
Hazor
Dan
Waters of Merom
Sea of Chinnereth
Aphek
HILLS OF BASHAN
MT. CARMEL
Dor
Endor
Shunem
Edrei
Dothan
Samaria
Jabesh-Gilead
ISRAEL
Joppa
Shiloh
Jericho
Penuel
AMMONITES
Gibeon
Succoth
Kirjath-Jearim
Nob
Heshbon
Askelon
Gaza
Bethlehem
Hebron
MT. NEBO
Brook Besor
Ziph
Juttah
Arnon
Aroer
Ar
Salt Sea
MOABITES
Kir
NEGEB
MT. HOR
DOMINIONS OF JUDAH
Wilderness of Shur
Wilderness of Zin
Wilderness of Paran
Ezion-geber
Elath
Red Sea
THE DIVIDED KINGDOM TO THE REVOLUTION OF JEHU
937-842
SCALE OF MILES
0 20 40 60 80 100
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CHAPTER XIII

DIVISION AND DISSOLUTION

The records of the three hundred and fifty-four years of division and dissolution, from about 940 to 586 B. C., are found in 1 Kings 12 to 2 Kings 25, and in Amos, Hosea, Isaiah, and Micah. The southern kingdom, including Judah and parts of two or three other tribes, is known as Judah, while the northern kingdom, including the remainder of the tribes, is known as Israel.

1. **History of the Northern Kingdom.** Israel continued for a period of two hundred and nineteen years, until 721 B. C., when the kingdom was conquered by the Assyrians under Sargon, who carried many of the inhabitants into captivity. There were nine dynasties of kings. The capital was Shechem, and then Tirzah, and later Samaria. (1) *Causes of disruption.* "The two outstanding causes of the revolt of the northern tribesmen against Rehoboam were their growing discontent over the drain of men and money needed to execute Solomon's ambitious projects and the amazing short-sightedness of the young king. But back of these immediate incitements were several important contributing causes." The smoldering discontent under Solomon's oppressive rule burst into flame under his son, Rehoboam, who was unequal to a great crisis, but the underlying causes of the division into two kingdoms were more fundamental. There were long-smoldering jealousies and essential differences. Each of the two groups of tribes had fought its own battles, conquered its own territory, and produced its own distinct type of life and civilization. The division largely undid the work of Saul and David, and ultimately meant political ruin and exile for both the north and the south. "The outcome of the successful revolt was a division of the strong, self-protecting kingdom of Solomon into two little monarchies, but slightly superior in power to those round about." (2) *Principal kings and prophets.* Some of the principal kings of the northern kingdom were Jeroboam I, Baasha, Omri, Ahab, Jehu, Jehoash, and Jeroboam II. The prophet Elijah did a great work as a religious and social reformer,

and was succeeded by Elisha. Through Elijah's experiences, according to Sampey, God taught lessons of humility, courage, gentleness, patience, perseverance, and hopefulness. Elijah, says Kent, was "the forerunner of the great social reformers of succeeding generations, who defined religion not merely in terms of belief and ritual, but also in terms of justice and mercy." In the latter part of the period, the prophets Amos and Hosea proclaimed the insufficiency of formalism and the necessity of spirituality, emphasized the primacy of a good life in religion, and taught an "exalted ethical spiritual monotheism." They sought in vain to stay the process of degeneration in Israel. The Canaanite influence was too strong, the life of the people was too much debased, and there was lack of responsible and patriotic leaders. So Israel ceased to be as a nation; but its more than two centuries of existence had not been altogether in vain, for its experiences called forth the four great prophets, whose example and teachings constitute a rich spiritual heritage which has become the possession and inspiration of the human race.

2. **Judah in the Assyrian Period.** This period in the southern kingdom was parallel with the history of the northern kingdom, and extended some years beyond it. It may be subdivided into five periods. (1) *Rehoboam to Ahaziah.* The first two centuries of Judah's history after Solomon were uneventful compared with that of Israel. The reason may be found in the fact that Judah was shut in on every side by natural and political barriers, and by the further fact that Solomon's temple and the royal priesthood exerted a strong conservative influence. There was no great crisis and no great prophet. Much of the history of this period is occupied mainly with the religious reforms of Asa and the diplomacy of Jehoshaphat. According to Kent: "It was probably soon after the priestly reformation in the days of Jehoash that a group of Judean prophets collected and combined those early traditions of their race, which are now found in the early historical books of the Old Testament." (2) *Uzziah and Isaiah.* Under the able and energetic rule of Uzziah, who was contemporary with Jeroboam II in the northern kingdom, there was national expansion and prosperity. The new contact with the outside world, the adoption of new fashions and ideas, and the growing luxury among the ruling class, produced much the same political and social conditions in the south as in the north. There was internal

weakness and outside danger. The Assyrians under Tiglath-pileser IV were gathering in the nations of the western world, and they were likely to attack Judah at any time. On the death of King Uzziah of leprosy about 738 B. C., the brilliant, cultured young noble, Isaiah, heard the call of God to be a prophet and to arouse the nation to prepare to meet an impending crisis. His remarkable ministry extended over a period of more than forty years. Isaiah was a great reformer and theologian, and is recognized today as Judah's greatest statesman. He was ably seconded by the prophet Micah. These prophets represent religion as universal as well as national, and define it as a way of doing and living rather than a form of worshiping and believing. (3) *Reaction under Manasseh.* Following Ahaz and Hezekiah came the long reign of the wicked Manasseh, whose policy really determined the fate of the nation. He promoted Baal-worship and hastened the national deterioration. Here is placed the stirring prophecy of Nahum, which is a song of triumph over the approaching fall of Nineveh, Judah's ancient foe. The calamity is pictured as a divine retribution.

3. **Last Half Century of Judah's History.** The reign of the good king, Josiah, was a calm between two great waves of foreign invasion. Its beginning, about 639 B. C., marked the passing of the Assyrian power; and its close, about 608 B. C., marked the appearance of the new Chaldean power. The prophetic work of Zephaniah prepared the way for the great reformation under Josiah, who reversed the policy of his immediate predecessors, overthrowing the old heathenism and making effective the teachings of the great prophets of the Assyrian period. Jeremiah also, who entered upon his prophetic work about 625 B. C., was an important factor in these reforms. Jehoahaz succeeded Josiah as king for a few months. Then, from 608 to 605 B. C., the Egyptians ruled over Judah, placing upon the throne a wicked and selfish son of Josiah, Jehoiakim, who reversed his father's policy and brought his nation to moral and political ruin. Jeremiah's voice was raised in futile protest. In 605 were spoken the prophecies of Habakkuk. The first captivity under Nebuchadrezzar, in 597 B. C., resulted in the placing of Zedekiah over those left in Judah, and his reign lasted until the final captivity and destruction of Jerusalem in 586 B. C. During the reign of Zedekiah, Ezekiel began his prophetic work, and Jeremiah continued his pun-

gent teaching. Jeremiah gave to the race "that conception of religion, as a personal, spiritual relation between God and man, which is the foundation of Christianity and of all true faith." Jeremiah's type of teaching is always in place in the Sunday-school.

CLASS CONFERENCE

1. **Illustration.** Sanders: "The significance of the work of Amos, Hosea, Isaiah and Micah and thus of the half century during which they labored is not easily overstated. Each contributed in his own way his peculiar share toward a revolutionizing of the religious ideals of the age." "Four great ideas underlie the spiritual religion of the Old Testament: (1) Jehovah the holy, just, loving Ruler of the world; (2) man in loving fellowship with Him; (3) the moral and spiritual demands of this relationship, and (4) the future Kingdom exhibiting true social righteousness. These prophets made great progress toward the expression of these ideas. Ethically they left little to be said, but they were strongly nationalistic. Jehovah's presence and the benefits of worship were confined to His land and people and abiding-place. The real missionary idea had not yet taken hold of the Hebrew mind. Again they looked at the future in terms of a new nation which would live in Palestine. It also took another century to establish the principle of personal responsibility."

2. **Lesson Tests.** (1) Name the dates and records for the period of division and dissolution. (2) Indicate the causes of the disruption. (3) Name the principal kings and prophets of the northern kingdom. (4) Indicate the value of the work of Amos and Hosea. (5) Characterize the first two centuries of Judah's history. (6) Give an estimate of the work of Uzziah and Isaiah. (7) Indicate the nature of the reaction under Manasseh. (8) Characterize the last half century of Judah's history.

3. **References.** Sanders, "History of the Hebrews," sections 226-370; Kent, "The Kings and Prophets of Israel and Judah;" Wood and Grant, "The Bible as Literature," part I, chapters 1-8; Fowler, "The Prophets as Statesmen and Preachers;" Budde, "Religion of Israel to the Exile;" Bible dictionary and commentaries.

CHAPTER XIV

EARLY JEWISH PERIOD

The destruction of Jerusalem resulted in a mighty transformation of the life and thought of the chosen race. It marked the overthrow of the old Hebrew kingdoms and the gradual rise of that new and important factor in human history known as Judaism. The four hundred and eighteen years, from 586 to 168 B. C., have been designated as the early Jewish period.

1. **The Babylonian Age.** The first forty-eight years of the early Jewish period, from 586 to 538 B. C., are known as the age of the Babylonian exile. (1) *Jews in Palestine.* When Jerusalem was taken, in 586 B. C., the temple and the royal palace were burned to the ground and the city walls were broken down. The leaders of the conquered nation were put to death, some thousands of the people were deported, and Gedaliah was appointed governor of what was left of Judah. Though comparatively helpless, subject to the persecutions of their enemies round about, these people of the land at the same time became important factors later in the re-establishment of the Judean community. (2) *Jews in Egypt.* Many of the Jews had fled from Palestine before the Chaldean armies, and had found refuge in Egypt. There were now more exiles in Egypt probably than in Babylonia. These exile Jews were strongly influenced by their new surroundings. At first they were farmers, but later became tradesmen. Some of them adopted the religion of the strange land. (3) *Jews in Babylonia.* In Babylonia, as in Egypt, the Jews were allowed a great deal of freedom. To a considerable extent they lived their own lives apart, so long as they paid the imperial tax and refrained from open violence. Here, as in Egypt, they were transformed gradually from farmers into tradesmen. As to religion, despite strong temptations, many of them remained faithful to Jehovah, but gradually spirituality was displaced by an elaborate ceremonialism. Prayer and fasting and Sabbath observance took the place of the ancient feasts and sacrifices. To this period probably must be referred the genesis of the later synagogue and its service. (4) *Ezekiel and others.* The

biblical sources of information for this period are the writings of Ezekiel and Jeremiah and the book of Lamentations—also, according to some, the little book of Obadiah, which voiced the national condemnation of Edom's attitude at the time of the captivity. The noble patriot and prophet, Jeremiah, brought his splendid work to a close in this period, dying probably the death of a martyr at the hands of his own countrymen in the land of Egypt. The tragic poems found in Lamentations throw light upon the horrors of the final capture of Jerusalem and upon the fate of those who survived. They express the feelings of the survivors, and contain for them exhortations and encouragement. Ezekiel was preeminently the prophet of the exile. He was particularly the pastor of the Jews in Babylonia, and generally the teacher of all the Jews of the dispersion. (5) *Jews become literary.* Some scholars have pointed out that the exile transformed the Jews into a literary people. The desire to communicate with distant relatives and friends, they say, "inevitably developed the literary art." "The exiles in Babylonia and Egypt were also in close contact with the two most active literary peoples of the ancient world." The teachers of the race too, as in the case of Ezekiel, felt forced to resort to the pen and to do most of their teaching by correspondence. "The incentives," says Kent, "to collect the earlier writings of the priests and prophets were also exceedingly strong, for the experiences and institutions of their past, together with their hopes for the future, were the two main forces that now held together the Jewish race." (6) *Spiritual development.* "The exile seemed to the Hebrews in far-off Babylonia and Egypt a grievous punishment for the sins of their race. But it was far more than a retribution. God made it a wonderful opportunity. Through its experiences and necessary adjustments the Hebrew people became true Israelites, a people whose particular genius found expression in religious advancement. Cut off from national interests, even after they were permitted to found a community at Jerusalem, they turned their energies to matters of religion. While the dominant religious interests were those of organization and of literary coördination and codification, there were always, as in earlier days, great original souls, who dwelt on the religious and moral issues of the day and interpreted them in terms of the divine character and purpose."

2. **Persian and Greek Ages.** The Persian age lasted two hundred and six years, from 538 to 332 B. C. The Bible history of this period is found in Ezra and Nehemiah. The Greek age lasted one hundred and thirty-four years, from 332 to 168 B. C. (1) *Rebuilding of temple.* Under the mild rule of Cyrus and his two successors, the Jews had the privilege of returning to Palestine. Cambyses was succeeded, in 521 B. C., by Darius, who found it necessary to spend two years in quelling revolts. It was during this time, it is thought, that Haggai made his stirring appeal to the members of the Judean community to return to Jerusalem and rebuild the temple. The world-movements seemed to give promise to the Jews of deliverance from Persian rule and of opportunity to realize their national hopes. Within a year the work of rebuilding the temple was begun, and Zechariah's messages of encouragement spurred the people on to its completion in 516 B. C. (2) *Seventy years of silence.* The silence of the biblical historians with reference to the years from 516 to 445 has led to much discussion among scholars. The new temple became a rallying-place, and made possible the development of ritual and laws. Unprotected by walls, harassed by hostile neighbors, disappointed in their hopes, some of the people probably came to understand their true spiritual mission in the world. At least, so it is thought by those scholars who place here Isaiah 40 to 66, Job, and Malachi. (3) *Rebuilding of walls.* Regarding the last century of the Persian age, 445 to 332, there is also much variance of opinion among scholars. The city walls were restored under the leadership of Nehemiah, and some regard it as the time of the establishment of the priestly law. Some place Joel here, and others think he belongs to the latter part of the ninth century. Some consider that Psalms 3 to 41 constitute the temple hymnal used in the reform worship of Nehemiah and Ezra. Toward the latter part of this century occurred probably the schism between Jews and Samaritans. (4) *Influence of Greek age.* This lasted one hundred and thirty-four years, from 332 to 168 B. C. During this time there were probably more Jews in Egypt than in Palestine, and in time they became wealthy and powerful. In the new city, Alexandria, there was a Jewish quarter. The Jews in Palestine were in turn victimized and courted by the rival kings of Egypt and Syria. In 311 the Seleucids conquered Palestine and established their capital at Antioch, and their corrupt court exerted

a bad influence upon the Jewish rulers. Some scholars place in this period the composition of some of the Proverbs and Psalms, and the books of Jonah and Ecclesiastes, while others place them back in the tenth, ninth, eighth, and seventh centuries. (5) *Significance of Judaism.* Judaism as a social and religious corporate unity was firmly established about 400 B. C. It put the priesthood in control, prescribed numerous and complicated duties, and formalized religion. "Judaism," says Sanders, "was far from being an ideal religious system. It was a lowering of the noble standards of the great prophetic thinkers. It tended to place the form before the reality, the act for the religious feeling behind it. Jesus had to condemn without reserve Pharisaism, its extreme one-sided development. But Judaism kept alive and protected a very vital and real religious spirit. Such personalities as Zechariah, Elizabeth, Simeon, Anna, and Mary were not abnormal but the truest representatives of the strong heart of Israel, which beat beneath the shell of Judaism."

CLASS CONFERENCE

1. **Illustration.** Compare the early Jewish period with the Elizabethan age in English history. Or compare it with some period in American history.

2. **Lesson Tests.** (1) Give the limits and general character of the early Jewish period. (2) Give the dates for the Babylonian age. (3) Indicate the condition of the Jews in Palestine, in Egypt, and in Babylonia. (4) Indicate the importance of the work of Ezekiel and others. (5) Indicate the nature of the literary and religious development of the Jews after the fall of Jerusalem. (6) Give the dates of the Persian and Greek ages. (7) Give some account of the rebuilding of the Temple. (8) Discuss the seventy years of silence, and the rebuilding of the walls of Jerusalem. (9) Indicate the character of the Greek age. (10) Indicate the character and significance of Judaism.

3. **References.** Sanders, "History of the Hebrews," sections 371-477; Kent, "The Makers and Teachers of Judaism," sections 91-107; Wood and Grant, "The Bible as Literature," part I, chapters 9-11, 22-28; Bevan, "Jerusalem Under the High Priests;" Torrey, "Ezra Studies;" Bible dictionary and commentaries.

CHAPTER XV

LATER JEWISH HISTORY

The later Jewish period of more than three hundred years extends from 168 B. C. to A. D. 135, and includes the Maccabean and Roman ages. The whole period from about 400 to 135 A. D. has been characterized as the "age of fixed convictions." Says Sanders: "With the real establishment of Judaism as a religious system, it seemed to exhaust the creative impulse of the race. There seemed nothing more to know about God or humanity, obligation or opportunity. These great matters had been given a development beyond which the Hebrew mind did not feel the need of going. It felt that it had received a perfect revelation. The task remaining was to interpret and apply that revelation to the needs both of the Jewish people and of humankind." "Within these centuries Judaism received a testing which was indeed a baptism of fire."

1. **The Maccabean Age.** This lasted from 168 to 63 B. C. The history is found in the Maccabees and in Josephus. (1) *Causes of the Maccabean struggle.* With the conquest of Palestine by Alexander, in 332 B. C., there had begun the great battle between two ideas in the history of the world, the conflict between Hellenism and Judaism, between the culture of the Greeks and the faith and traditions of the Jews. Hellenism was of the city, and Judaism was of the country; the one was characterized by splendor, and the other was comparatively crude; the one was brilliant, and the other was homely. "Hellenism protested against the narrowness, barrenness, and intolerance of Judaism; Judaism protested against the godlessness and immorality of Hellenism. Both were right in their protests, and yet each in a sense needed the other." At the beginning of the second century the Judean state was encircled by a ring of Hellenic cities and Hellenic seductions, and it began to look as if the entire Jewish race was to be Hellenized. But matters were brought to a crisis by the flagrant apostasy of certain prominent Jews in Jerusalem under the leadership of Jeshua and the persecutions of Antiochus Epiphanes, one of the Seleucids. (2) *The Maccabean revolt.* When Antiochus

Epiphanes sought by force to compel the Jews to abandon altogether their worship and adopt the Greek religion, "the long-suppressed, hot indignation of the Jewish race at last found expression" in the aged priest, Mattathias and his five splendid sons, who led in a successful revolt against the cruel tyranny. The nation had never produced braver men or better fighters. They defeated the Syrian armies, and succeeded in restoring the temple service. The long contest was continued under Judas Maccabeus, and the Jews finally won, partly through diplomacy, their political freedom, thus accomplishing the seemingly impossible. Judaism had reawakened, and a new national spirit was born. The reign of Simon, the wisest of the five famous brothers, was one of comparative peace and prosperity. (3) *Rival parties.* After the five Maccabees were gone, there was no leader strong enough to hold the Jews together, and the nation became a house divided against itself. Rival parties and internal dissensions ended in national disaster and subjection to Rome. This period witnessed the birth of the great parties known as Pharisees, Sadducees, and Essenes. The Pharisees at first were a religious party, and later became also a political party. They were democratic, conservative, sectarian, doctrinal. They were opposed to the struggle for political independence and national expansion. The Sadducees were aristocratic, progressive, liberal, practical. They rallied about the Maccabean leaders with their wealth and influence. (4) *Influence of the Essenes.* "The Essenes," says Sanders, "were a sect rather than a party. They sought purity and goodness, but represented an extreme Pharisaism in their methods of attainment. They were ascetics who lived apart from social or civil life in communities. Their life was simple, devout and orderly, that of a monastic brotherhood. They had neither the fierce pride of the Pharisee nor the scornful skepticism of the Sadducee. They delighted in ministering to the humble, poor and feeble. John the Baptist may have spent his early years with them. There never were more than four thousand of the Essenes. The whole movement blended into monasticism."

2. **The Roman Age.** Palestine was under Roman rule from 63 B. C. to 135 A. D. (1) *Pompey.* In 63 B. C. the appeal made to Pompey by rival claimants for the Jewish throne served him as a pretext for seizing Palestine for Rome. Survivors of the Maccabean house sought to recover their kingdom, but the re-

bellion was suppressed. (2) *Herod.* In 37 B. C., after many up and downs under Antipater, the Jews in Palestine came under the rule of Herod, who was a merciless tyrant, but a strong ruler. He burdened the people with taxes, but he gave them peace and an honorable place among the nations. He was a great builder. He transformed the city of Samaria into a magnificent Græco-Roman city. He did much building in other cities, and fortified a number of natural strongholds. He erected a great temple at Jerusalem. The Jews again devoted themselves to religion, and hoped for the coming of Him who should realize the ideals of Israel's great prophets. (3) *Tetrarchs.* In 4 B. C., on the death of Herod the Great, Palestine was dismembered. Herod's son, Archelaus, became tetrarch of Judea, Samaria, and Idumea. After enduring ten years of tactless tyranny, the Jews sent a deputation of their leading men to Rome, and succeeded in having Archelaus banished. Herod Antipas became tetrarch of Galilee and Perea, and ruled until 37 A. D.; Herod Philip ruled over the territory east of the upper Jordan. (4) *Procurators.* In 6 A. D. Judea was placed under the immediate direction of the emperor, and was ruled by a procurator of equestrian rank. The procurator maintained order, directed the collection of taxes, and decided the more important legal questions. Local customs and institutions were respected, and the Jews themselves were allowed to administer their civil and ceremonial laws, their supreme court being the Sanhedrin at Jerusalem. The infliction of capital punishment was reserved to the procurator. The office of procurator was held by Pontius Pilate from 26 to 36 A. D. (5) *Titus.* Acting under appointment by his father, Vespasian, the Roman emperor, Titus, quelled a revolt among the Jews, leaving beautiful Jerusalem and the stately Temple in ruins, in 70 A. D. "Jamnia on the western side of the Philistian plain near Ashdod became a rabbinical center. A sort of high court or Sanhedrin was organized there, whose decisions became authoritative for Judaism everywhere." (6) *Jesus.* In 4 B. C., just before the death of Herod the Great, Jesus was born in Bethlehem of Judea, and his public ministry covered the years 27-30 A. D. He was destined to become the real power in the Roman world, and then in all the world, not by force of arms, but by force of life. Rome had made ready for him, and he was now to give to Rome what she most needed. Rome had attained the practical unification of the civilized

world and the universal establishment of law and order, but she needed a new religion and a new standard of morals; and this need could not be met by the austere, ceremonial, national Judaism. The need could be met only by Christianity.

CLASS CONFERENCE

1. **Illustration.** Speaking of the significance of Hebrew and Jewish history to the world and of the supremacy of the race in religion, Dr. Frank Knight Sanders says that this remarkable people made religion a great reality, developed the true and permanent conception of God as a moral personality, developed an impressive conception of the dignity of human personality, assigned to mankind a task which satisfies the cultured religious mind of today, and embodied their ideals in literary masterpieces.

2. **Lesson Tests.** (1) Give the dates, and indicate the general character, of the later Jewish period. (2) Give the dates for the Maccabean and Roman ages. (3) Indicate the causes of the Maccabean struggle. (4) Indicate the nature and results of the Maccabean revolt. (5) Describe the rival parties that arose after the days of the Maccabees. (6) Indicate the connection of Pompey and of Herod with Jewish history. (7) Describe Palestine under the tetrarchs and the procurators. (8) Indicate how Rome had made ready for Jesus.

3. **References.** Sanders, "History of the Hebrews," sections 478-534; Kent, "Makers and Teachers of Judaism," sections 108-120; Mathews, "A History of New Testament Times in Palestine;" Conder, "Judas Maccabeas;" Gardner, "The Seleucid Kings of Syria;" Thompson, "Books which Influenced Our Lord;" Botsford, "History of Rome;" Goodspeed, "Israel's Messianic Hope;" Bible dictionary and commentaries.

No. 1. The Thirty Years of Private Life.

CHAPTER XVI

JESUS AND THE GOSPELS

Much may be learned of Jesus and His teachings from Roman historians, from Josephus and other Jewish writers, from evidence found in the Catacombs, from the uncanonical and apocryphal Gospels, from the writings of the church Fathers, from the Acts and the Revelation, and from Paul's Epistles, but the chief sources are the four Gospels.

1. **The Four Gospel Records.** The four Gospels have been variously dated. One view gives the following as the approximate dates of composition: Mark, about A. D. 70; Matthew, about A. D. 75; Luke, about A. D. 85; and John, about A. D. 95. Others assign earlier dates. Some hold that there were earlier written sources back of these Gospels. Matthew, Mark, and Luke are called the synoptics, "seen together," because they have many characteristics in common. (1) *Mark.* Written as a guide-book for the use of the early Christians. "The most vivid of all the Gospels." Portrays Jesus' activity and humanity. Presents him as healer and friend. In its general order it is chronological and geographical. "The brevity of Mark's introduction reveals his purpose. His interest centered in the active work of Jesus rather than in his childhood and in the experiences that led up to his public activity." *Outline*: Introduction, 1:1-13; *a.* Work in Galilee, 1:14-7:23; *b.* Retirement with disciples, 7:24-10:52; *c.* Closing scenes at Jerusalem, 11:1-16:8; Epilogue, 16:9-20. (2) *Matthew.* Written to prove that Jesus is the promised Messiah, and is a practical manual of Christian faith and conduct. Portrays Jesus as the great Teacher, and gives His teachings the central place, with enough of narrative for an effective setting. The order is logical rather than chronological. The atmosphere is Jewish. "The most important book ever written." It was the most popular and influential of the Gospels among the early Christians. *Outline*: Introduction, 1:1-4:17; *a.* Ministry in Galilee, 4:18-13:58; *b.* Crisis and rejection in Galilee, 14-18; *c.* In Perea and Jerusalem, 19-25; *d.* Passion and resurrection, 26-28. (3) *Luke.* Written to give a complete and systematic picture of both

the life and teachings of Jesus that religion may be promoted. Gives prominence to women and children, emphasizes forgiveness and faith, and magnifies Jesus' love for the poor and needy, and sets forth the universality of the gospel. Excels in style. "The most beautiful book ever written." The aim of this gospel was, in a true sense, historical, "but in common with all the gospels it was primarily religious and practical." *Outline*: Introduction, 1-3; *a.* Beginnings of Jesus' ministry, 4-6; *b.* The Galilean ministry, 7-9:50; *c.* Journey to Jerusalem, 9:51-19:27; *d.* Work in Jerusalem, 19:28-21:38; *e.* Passion and resurrection, 22-24. (4) *John.* Written to reveal the soul of Jesus and to set forth true views respecting his character and work. It is the simplest in style, and the profoundest in thought. It is a masterly argument for Jesus' divinity. "The tone of the Gospel is richly spiritual." Mark is the evangelistic Gospel, Matthew the teaching Gospel, Luke the social Gospel, and John the doctrinal Gospel. Each of the Gospels supplements the others in giving us a true impression of the real Jesus. *Outline of John*: Introduction, 1:1-18; *a.* Work in Galilee, Judea, and Samaria, 1:19-6:71; *b.* Work in Judea and Perea, 7-12; *c.* Final scenes at Jerusalem, 13-20; Appendix, 21.

2. **Outline of Gospel Events.** It is possible to give here, in the order of time, only a very brief outline of the gospel events as arranged by the harmonists. (1) *Jesus' early life and work.* Birth, boyhood, baptism, and temptation, relation to John the Baptist, first disciples, first miracle, first cleansing of the temple, first teaching in Judea, discourse with Nicodemus in Jerusalem and with the woman of Samaria. Places: Nazareth, Bethlehem, Jerusalem, Egypt, Nazareth, Jerusalem, Jordan, Cana, Jerusalem, Ænon, Sychar, and Capernaum. (2) *Jesus' Galilean ministry.* Healing of nobleman's son, rejection at Nazareth, call of disciples, day of miracles in Capernaum, healing of paralytic, choosing of the Twelve, Teaching on the Hill, raising of the widow's son, a day of teaching by the Lake of Galilee, a day of miracles, feeding of five thousand, and crisis at Capernaum. Places: Capernaum, Cana, Nazareth, various places in Galilee, Jerusalem, Capernaum, Nain, Lake of Galilee, various places in Galilee, Bethsaida, Capernaum. (3) *Ministry in retirements.* Trip through Phœnicia and Decapolis, miracles and teachings on Lake of Galilee, a journey into the north, the transfiguration, teaching in Capernaum, visit to Jerusalem. Places: Tyre and Sidon, Decapolis, Lake of Galilee, Bethsaida,

Cæsarea Philippi, Capernaum, Jerusalem, Capernaum. (4) *The Perean ministry.* Departure from Galilee, mission of the Seventy, visit to Mary and Martha, discourses with his opponents, raising of Lazarus, withdrawal to Ephraim, blessing little children, rich young ruler, visit to Zacchæus, anointing by Mary of Bethany. Places: Galilee, Perea, Bethany, Jerusalem, Bethany, Ephraim, Samaria, Perea, Jericho, and Bethany. (5) *Last week and forty days.* Triumphal entry, cursing the fig tree, second cleansing of temple, discussions with Jewish rulers, Last Supper, betrayal and arrest, trials, crucifixion, resurrection, appearances. Places: Jerusalem, Bethany, Gethsemane, Jerusalem, Golgotha, Judea, and Galilee.

3. **Jesus' Fundamental Teachings.** Some of the fundamental teachings of Jesus may be summed up as follows: (1) God is a personal, spiritual, immanent, loving Father, interested in all men everywhere, ready to forgive sins and answer prayers; (2) man's attitude toward God is fundamental in religion, and he needs to come into vital, constant touch with the heavenly Father; (3) true prayer embodies reverence, humility, loyalty, trust, contrition for sin, gratitude, a sense of need, and faith; (4) the kingdom of God is the rule of God in the hearts of men, and is entered through a surrender of the human will to the divine will; (5) he who is in the kingdom of God must devote his abilities and possessions to the service of God and humanity; (6) love for others is an active principle that respects and forgives and honors and helps; (7) Christianity is social as well as individual, and involves coöperation with others for the uplift of the community and the state and the nation and the world; (8) the reward of faithful Christian service is abiding happiness here and hereafter.

4. **Jesus as Savior.** The following sentences are quoted from "The Life and Teachings of Jesus," by Dr. Charles Foster Kent: "From what does man need to be saved? This question must be answered today, not in the light of metaphysics or abstract theology, but of physiology, psychology, political science, economics, and sociology. Man needs to be saved, in the first place, from the dominance of the baser animal instincts, from childish impulses which he has not outgrown, and from overdeveloped or misdirected egoism. He needs to be saved from ignorance of himself, of his relation to his fellow-men and to his larger environment which we call God. He

must be saved from worry and fear, which undermine his physical, mental, and moral vigor, and from low ideals that thwart the development of the perfect man. He needs deliverance from the palsying effects of past mistakes and sins." "This is precisely what Jesus did for the needy men and women who gathered about Him during His work in Galilee. And what He did for them then He is able to do for men today, for the needs and the processes of salvation are eternally the same. He was able to perform His saving work because He Himself had felt many of the same needs and had found the only way of satisfying them. No teacher of the past was more awake to the weakness of human nature than Jesus; but He also saw and proclaimed clearly its divine possibilities. He saw that those possibilities could be realized only as each individual was brought into normal, living touch with the heavenly Father." "Jesus meets men on the common level of universal human experience, and, having won their confidence, he introduces them not to a metaphysical God, but to a heavenly Father whose heart throbs with solicitude and love for his earthly children."

CLASS CONFERENCE

1. **Illustration.** Read the Gospels through rapidly, in "The Twentieth Century New Testament" or in Moffatt's "A New Translation of the New Testament." Drill yourself on the outline of the Gospels, and on the chronological outline of their events, until you are perfectly familiar with them, and are able to locate readily any recorded event in the life of Jesus, either in the Gospel or in the period of the ministry. Drill yourself in finding, on the map, the places mentioned in the Gospels. Then draw an outline map, indicating these places.

2. **Lesson Tests.** (1) Give approximate dates of the writing of the Gospels. (2) Characterize each of the four Gospels, and compare them with one another. (3) Give brief outline of each of the four Gospel accounts. (4) Name in order the chief events in Jesus' early life and work. (5) Name in order the chief events in the Galilean ministry. (6) Name in order the chief events of the ministry in retirements. (7) Name in order the chief events in the Perean ministry. (8) Name in order the chief events of the last week and forty days. (9) Discuss some of the fundamental teachings of Jesus. (10) What can you say of Jesus as Savior?

3. **References.** Kent, "The Life and Teachings of Jesus;" Wood and Grant, "The Bible as Literature," part II, chapters 1-7; Moffatt, "A New Translation of the New Testament" and "Introduction to the Literature of the New Testament;" Stevens and Burton, "Harmony of the Gospels;" Watson, "Life of Jesus;" Robertson, "Epochs in the Life of Jesus;" Bible dictionaries and commentaries

EASTERN PART OF THE ROMAN EMPIRE DURING THE TIME OF ST. PAUL

SCALE OF MILES

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S.Paul's First Missionary Journey.

CHAPTER XVII

THE DAYS OF THE APOSTLES

The three-quarters of a century following Jesus, from about 30 to 100 A. D., is known as the apostolic age. Its records are found in the Acts and in the various epistles. The chief character in the apostolic age was Paul, whose letters were the earliest of the New Testament writings. "Paul was a breaker of new roads, an explorer, the first typical missionary of Christianity. He stirred up many difficult problems for which precedents were rarely to be had. He was often misunderstood; he was greatly hated as well as greatly loved. He was a positive personality and filled the spiritual atmosphere with electric currents of discussion."

1. **Spread of Christianity in Syria.** This is a period of about fourteen years, 30-44 A. D., and the account is found in Acts 1 to 12. The period may be considered under three heads. (1) *Jerusalem the early center.* The death of Jesus stunned and daunted his disciples, but soon the vision of his living presence inspired them to take up the work he had left them to do, making Jerusalem the center of their activities. The large number of Jews from all parts of the Roman world at the annual feasts in Jerusalem gave to these zealous Christian teachers abundant opportunities. (2) *Stoning of Stephen.* The stoning of the faithful Stephen and the bitter persecution at the hands of the Jewish authorities which followed "drove the disciples in all directions from secluded Judah, and transformed them into a world-conquering missionary force." Philip worked with great success in Samaria, and then in Philistia. Peter devoted his energies to Lydda and Joppa, and, after his vision of the needs outside of Judea, to Cæsarea. Others carried the gospel in other directions. (3) *Paul of Tarsus.* Paul was born in southern Cilicia, in Tarsus, a city with probably a half-million population. He was a Jew and a Roman citizen. His early environment was Roman and cosmopolitan. He was able, cultured, and open-minded. Probably nothing could exceed in dramatic power the account of how he was changed from the most dangerous persecutor of Christians into the

ablest champion of Christianity. "Paul's conversion," according to Wood and Grant, "was probably not far from 35 A. D. He had been born in Asia Minor (Tarsus) and educated in the city of Jerusalem. He was a rare combination of a great mystic and a very practical man. Throughout life he thought about many things in the fashion of a carefully trained Jew. The great revolution in his life and thought was on the point as to how a man becomes truly pleasing to God, that is, becomes righteous. Before he became a Christian he thought that the goal of righteousness must be reached by the punctilious keeping of every requirement of the Mosaic law. After his conversion he believed that it was attained by the renewing power of the Spirit of God which entered the personality and helped it to live a new life. This saving Spirit he believed to be the same as the ascended, eternal Christ whom God had raised from the dead and by whom God was raising every believer to spiritual life from sinful deadness. This experience and belief of Paul became the core of his preaching and was considered by many a dangerously liberal doctrine. Hebrew Christians frequently became Paul's bitter enemies, because they thought that he cut away the foundations of real religion, while Paul contended that he really established the only possible, practical religion."

2. **Period of Gentile Missions.** This is a period of about twenty-five years, from 44 to about 79 A. D., and may be considered under three heads. (1) *Paul's first and second missionary journeys.* The account of these journeys, in Acts 13 to 18:22, pictures the spread of Christianity in Asia Minor, Macedonia, and Greece. The center of Paul's activities was Antioch, the capital of Syria and the third metropolis of the Roman Empire. Paul followed the great highways of communication and commerce, and did most of his work in the centers of population, where the Jewish communities and the synagogues afforded open doors of opportunity. The *itinerary of the first journey* included Salamis and Paphos on the Island of Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, Derbe, Lystra, Iconium, Antioch in Pisidia, Perga, Attalia, and Antioch. The *itinerary of the second journey* included Derbe, Lystra, Iconium, Troas, Neapolis, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Cæsarea, and Antioch. *Epistles of the period*: *a. First Thessalonians.* Probably the first New Testament book. Written from Corinth to the church at

Thessalonica to establish correct views of Jesus' second coming, and contains personal reminiscences with practical suggestions. *b. Second Thessalonians.* Written from Corinth to correct misunderstanding relative to the earlier epistle, and contains personal appreciation, doctrinal discussion, and various exhortations. *c. James.* Some place the book among the latest of the New Testament writings. Written by James, a brother of Jesus, probably from Jerusalem. Addressed to the scattered Christians outside of Palestine, and emphasizes the practical side of Christianity. *d. Galatians.* Written probably from Corinth to the churches of the province of Galatia to recover the Christians from their lapse into Judaism, and sets forth Paul's character and gospel, an argument for salvation by grace, and various practical teachings. *e. Romans.* Written from Corinth, possibly at a later time, and sets forth in summary Paul's principles of teaching with practical applications. (2) *Paul's third missionary journey.* The account of this journey, in Acts 18:23 to 21:16, pictures the development of Christianity in Asia Minor and Greece. On this journey Paul visited most of the churches which he had established, going through Galatia and Phyrgia, and thence to Ephesus, which became his headquarters for about two years. From Ephesus journeys were made into Macedonia and Achaia. Having established Christianity in all the great centers along the main roads to Rome, Paul returned to Jerusalem by way of Miletus, Tyre, Ptolemais, and Cæsarea. *Literature of the period*: *a. First Corinthians.* Written from Ephesus, to correct certain wrong beliefs and practices into which the Christians at Corinth had fallen. *b. Second Corinthians.* Written probably from some place in Macedonia, to complete the correction of evils in the church at Corinth. (3) *Rome the center.* See Acts 21:17 to chapter 28. Paul suffered bitter persecution at Jerusalem, and was removed by the authorities to Cæsarea, where he was in prison for about two years. Finally his Roman citizenship made it possible for him to reach Rome, after an eventful and perilous voyage, and to continue his missionary activity, though part of the time in prison there. *Literature of the period*: *a. Philippians.* Written from prison in Rome, to express appreciation and to offer loving suggestion to the Philippians. *b. Ephesians.* Probably a circular letter written from Rome to the churches of which Ephesus was the center, setting forth the character and power of the

new life in Jesus. *c. Colossians.* Written from Rome, to confute false teachings among the Christians at Colosse. *d. Philemon.* Written from Rome to a Christian named Philemon regarding a runaway Christian slave, and gives Paul's views on slavery. *e. First Peter.* Written probably from Rome by Peter, and is a message of guidance and comfort to the scattered Christians in Asia Minor. *f. First Timothy.* Written probably from Macedonia, to Timothy, a young minister, giving suggestions as to the pastoral care of the churches. *g. Titus.* Written probably from Ephesus, and contains instructions for Titus, whom Paul had left in Crete, to care for the churches there. *h. Second Timothy.* Written probably from Rome. A final message of love and instruction to the young Timothy.

3. **Later Apostolic Age.** This is a period of about thirty years, from 70 to 100 A. D. The most prominent of the apostles in this period was John, who wielded a strong influence over the various communities of Christians. *Literature of the period: a. Hebrews.* Authorship and place of writing unknown. "Intended to help Christian Jews to choose between Moses and Jesus." *b. Jude.* Written by Jude, a brother of Jesus. Date and place of writing unknown. Is a warning from history against the immorality of certain false teaching. *c. Acts.* Date and place of writing uncertain. Written by the author of the Gospel of Luke. A history of apostolic activity. *d. Second Peter.* There is much uncertainty as to date and place of writing. Addressed probably to the Christians of Asia Minor, and is a warning against the dangerous character of certain false teachings. *e. Epistles of John.* Written probably by the author of the Fourth Gospel. They inculcate practical Christianity. *f. Revelation.* Written by the author of the Epistles of John and the Fourth Gospel. Pictures the final and glorious triumph of the gospel. There is much variance of opinion as to the interpretation of the book.

CLASS CONFERENCE

1. **Illustration.** Read the Book of Acts rapidly, and glance through the Epistles in connection with the reading of this chapter. Trace, on the map, the three missionary journeys of Paul, giving briefly the principal events. Seek, in imagination, to transport yourself back into these times.

2. **Lesson Tests.** (1) Give the dates for the apostolic age, and indicate the chief sources of its history. (2) Give some account of the spread of Christianity in Syria. (3) Give an estimate of the character of Paul of Tarsus. (4) Give some account of the New Testament letters written during the period which included the first and second missionary journeys. (5) Give some account of the New Testament letters written during the period of the third missionary journey. (6) Give some account of the New Testament letters written while Rome was the center of Paul's activities. (7) Give some account of the New Testament writings of the later apostolic age.

3. **References.** Wood and Grant, "The Bible as Literature," part II, chapters 8-21; Kent, "The Work and Teachings of the Apostles;" McGiffert, "A History of Christianity in the Apostolic Age;" Ramsay, "Saint Paul the Traveler and the Roman Citizen;" Gilbert, "The Student's Life of Paul;" Peake, "A Critical Introduction to the New Testament;" Gould, "Biblical Theology of the New Testament;" Robertson, "Epochs in the Life of Paul;" Bible dictionaries and commentaries.

CHAPTER XVIII

THE BIBLE IN HISTORY

The Sunday-school teacher should have some knowledge of the Bible in relation to what is known as church history. The present lesson is an attempt to give in brief outline some of the salient facts. Church history may be divided into four periods; namely, the period of the church Fathers, the period of the Middle Ages, the period of the Reformation, and the modern period.

1. **Period of the Church Fathers.** In this period, which extends from about 100 to about 750 A. D., there was produced a great mass of patristic literature, that is, writings of the Fathers, a term of respect. These writers are divided, for convenience, into two classes, ante-Nicene Fathers and post-Nicene Fathers, by the year 325 A. D., which was the date of the Council of Nicæa, the first of the ecumenical—that is, universal or general—councils of the early church. (1) *Ante-Nicene Fathers.* These were the apostolic Fathers, so called because they were supposed to be in close fellowship with the apostles, and the apologists, those who wrote against the opponents of Christianity. Among the most important of these writers were Origen of Alexandria, Tertullian of Carthage, and Eusebius of Cæsarea. Notwithstanding bitter persecutions, Christianity had a remarkable growth in this period. It is estimated that there were one-half million Christians in the Roman world at the end of the first century, two millions at the end of the second century, and five millions or more at the end of the third century. "In less than three hundred years," says Trumbull, "from the death of Saint John the whole population of the Roman Empire, which then represented the civilized world, was nominally Christianized." These triumphs were won through the living and teaching of the Bible. (2) *Post-Nicene Fathers.* These include the Latin Fathers and the Greek Fathers. Among the most important of the Latin Fathers are Augustine, Jerome, and Gregory the Great; and some of the most important of the Greek Fathers are Athanasius of Alexandria, Chrysostom, and John of Damascus. With the accession of Constantine, the

first Christian emperor, in 324, and the Council of Nicæa, in 325, Christianity became the state religion. Thus Christianity triumphed nominally, but became less spiritual and less effective. "By a gradual process of degeneration the priest came to be the more prominent in the church. Gradually the ritual and the confessional took the place of the teacher with the open word of God." The emphasis was on forms, doctrinal discussions, councils, and creed-making. The period marked the evolution of bishoprics and the creation of a pope.

2. **Period of the Middle Ages.** This period extends from about 750 to 1517. The one state church was divided into two —the Eastern, or Greek, and the Western, or Latin. The period, as a whole, may be characterized as one of spiritual deterioration and mental formalism. The period may be outlined as follows: (1) *Conflict between popes and civil rulers.* When, in 800, Charlemagne was crowned as the successor of the Cæsars, the understanding was that he was to be the temporal head of the church, and the pope the spiritual head. This was the beginning of the "Holy Roman Empire," and at the same time the beginning of differences and conflict which finally resulted in a complete victory for the pope. (2) *Feudalism and the crusades.* The authority of the pope, monkish zeal, knighthood, and the warlike spirit of the times made possible the spectacular religious wars against heretical peoples known as the crusades, some important results of which were the checking of the Turkish power, the decline of feudalism and the increase of freedom, and the development of representative government. (3) *Monasticism and scholasticism.* This was a period of the greatest power of monasticism and the rise of the two great mendicant orders—the Franciscans and the Dominicans. The schoolmen "sought to analyze and systematize what had already been given by the fathers, councils, and popes." They sought to unite faith and knowledge, theology and philosophy. Sometimes they fell into absurd questionings and trivial distinctions. They developed the seven sacraments of Roman Catholicism. (4) *Renaissance and humanism.* Humanism, a study of the humanities for general culture as distinguished from the narrow scholastic study of divinity, was an expression of the Renaissance, and was a preparation for and a help in the Reformation. (5) *Reformers before the Reformation.* Peter Waldo, John Wycliffe, John Huss, Jerome of

Prague, Savonarola, and other early reformers were persecuted as heretics, but they were helping to lead the world back to the Bible.

3. **Period of the Reformation.** This period begins with 1517, when Martin Luther posted on the door of the church at Wittenberg, in Saxony, Germany, ninety-five theses, or propositions, to be defended. These propositions were a protest against "indulgences" and other abuses in the Roman Catholic Church. As monk, professor, and preacher, he had reached these conclusions through the study of the Bible, especially of the Epistles of Paul, and through the study of the works of Augustine and of the Mystics. "He denied the supreme authority of the pope, and affirmed that the efficacy of the sacraments depended upon the recipient's attitude of soul." Luther translated the Bible into German, prepared Bible catechisms, and established Bible schools throughout Germany. He recovered the Bible from the ecclesiastical rubbish heap, and gave it back to the world. He restored personal, spiritual Christianity. "Prominent among Luther's helpers was Philip Melanchthon, a brilliant young Humanist." Ulrich Zwingli was influential as the leader of a parallel reformation in Switzerland, and he was succeeded by John Calvin, who wrote a masterpiece in theology, some influential commentaries, and a catechism which was used extensively in Switzerland, France, Scotland, Hungary, the Netherlands, and England. For many years there were contests between the Catholics and Protestants and between various branches of Protestantism, and one of the results of the Reformation was a variety of sects and denominations; but, out of the conflict, the Bible has emerged as the most widely read and studied and lived book of literature in the world.

4. **Some Great Men of the Church.** Many volumes have been filled with accounts of the character and achievements of the great men of the Church. A few of these are named here, in addition to those already named in the chapter, with some slight indication of their place in the history. (1) *Justin Martyr.* This commanding figure and powerful writer, born about the beginning of the second century A. D., in Palestine, but probably of heathen origin and training, became a Christian and was the author of a noteworthy defense of Christianity against its heathen opponents and its Jewish critics. He died as a martyr at the hands of the Romans. (2) *Origen.* Was eminent as a

teacher and writer, in the first half of the third century. "In Origen the oriental church had its greatest theologian, and Christianity as a whole one of its profoundest interpreters." His was an imposing system. "It was a marvelous interpretation of Christianity in the light of the knowledge of that epoch; but the process has to be repeated with every advance of knowledge." (3) *Augustine.* Was "probably the greatest theologian of all the early church." Flourished in the latter part of the fourth century. "Of all the leaders of the ancient church, we know Augustine most fully." His influence was a powerful factor in the Reformation, and also has been evident in much of the theology of modern times. (4) *Thomas Aquinas.* Flourished in the thirteenth century, and was the profoundest of the medieval scholars. He was great as teacher, preacher, and writer of speculative theology. (5) *John Wesley.* Led a reformation in England, in the eighteenth century, and was the eminent founder of Methodism. "It was no creation of a moment; but a growth, a marvelous adjustment of means to ends; and the result was such a presentation of the Gospel to the common people as England had never before witnessed." Was an indefatigable worker for fifty years. "In singleness of aim, sincerity of consecration, and unselfish devotion to his cause he had not a superior in Christian history." (6) *Jonathan Edwards.* Was the only son among eleven children. He was one of the foremost figures, and the ablest theologian and preacher, of New England, in the first half of the eighteenth century. "His theology was molded by the viewpoints of his age, and awakens only a partial response in the present," but that which makes him forever great was his consciousness of the reality and presence of God, and his ability to lead others into that consciousness. (7) *Men of today.* There are modern Christian leaders that are just as great, and possibly greater, than those farther away from us, and some of them are living in our time. During the past hundred years the uplifting power of the Bible has been more and more evident in the growing appreciation of the sacredness of human life, in the practical recognition of the brotherhood of man, in the multiplication of various philanthropies, in the increasing sense of political and religious unity, in the general spiritualization of religion, and in the enlargement and improvement of religious education.

CLASS CONFERENCE

1. **Illustration.** The author is acquainted with a Sunday-school teacher, who also is an officer in his church, that has not in his home any denominational or other religious papers, and very few books of any kind. Of course he is not in a position to have any appreciation of the great Christian leaders of our time and of the power of the Bible in the history that is in the making. It follows that he cannot lead his children and his pupils into such appreciation. The religious history that is found in the average daily paper is too much diluted or too much condensed to be adequate.

2. **Lesson Tests.** (1) Name the four periods into which church history may be divided, giving dates. (2) Indicate the importance of the work of the church Fathers in its relation to the Bible. (3) Indicate the place of the Bible in the Middle Ages. (4) Show what the Reformation did for the Bible. (5) Locate and characterize five great Christian leaders. (6) Indicate how the power of the Bible has been made effective in the world through Christian leaders during the past one hundred years.

3. **References.** Waring, "Christianity and Its Bible," chapters 10-13; Selleck, "The New Appreciation of the Bible," chapters 9-17; Walker, "Great Men of the Christian Church;" Von Dobschuetz, "The Influence of the Bible on Civilization;" Vedder, "Church History Handbooks;" Schaff, "History of the Christian Church;" Bible dictionaries.

CHAPTER XIX

THE BIBLE AND MODERN MISSIONS

Christianity has been essentially a missionary religion from the beginning. The story of the spread of Christianity throughout the Roman Empire in the early centuries of our era is mainly a story of missionary effort and achievement. Bible translation and teaching played an important part in this early missionary activity.

1. **From Luther to Carey.** This period extends from 1517 to 1792. The period of the Middle Ages was characterized more by Mohammedan encroachment upon Christianity than by the success of Christian missions with non-Christian peoples, and the Reformation at the beginning was too busy getting itself established to give very much attention to specific missionary effort. The history of the missionary work of the Greek Catholic Church "is mainly the history of the growth of the Russian Empire over northern Asia to the Pacific Ocean." Considerable effective missionary work was done by the Roman Catholic Church during the sixteenth and seventeenth centuries, though much of it was superficial and some of its methods were objectionable. "Franciscans, Dominicans, and others with the opening up of the New World engaged in zealous, heroic work among the natives." The Jesuits did active missionary work in India, in China, in Japan, in Africa, in America, in South America, and elsewhere. The early Protestant missionary work was largely colonial. "Among the greatest missionaries to the Indians were John Eliot, in the seventeenth century, and, in the eighteenth, David Brainerd." The greatest missionary work of the first half of the eighteenth century was that of Zinzendorf and the Moravians, "who made more of life than of dogma." In the latter half of the eighteenth century, Schwartz did heroic missionary work in India. Says George Smith: "Evangelical religion seemed to be dead in all the churches in the second half of the eighteenth century. The Reformation had spent its power, for the time, in Germany and Holland, where it was checked by rationalism; in France, where it had been extinguished by the blood or the expulsion of

the Huguenots; in England, where it was smitten by the blight of Arianism or Socinianism in the Established Church, and by that of Antinomianism and false Calvinism among the Dissenters; and in Scotland, where the Union and the Revolution Settlement of Queen Anne had handed the Church over to the Moderates for a century or more. The faith preached by Luther and the free grace set forth by Calvin survived only in the then small pietistic communities outside the churches, in Moravians and Methodists, in Puritans and Baptists."

2. **From Carey to the Present Time.** In 1792 William Carey, who had been a cobbler, preached his famous missionary sermon. "With the organizing in that same year of the Baptist Society," says Waring, "with Andrew Fuller as its secretary and Carey as its first missionary, the era of effective Protestant missionary societies had come." Carey's great missionary work was in India. He was the first Englishman who was a missionary. (1) *Some of the workers.* Among great missionaries since Carey are the following: *a. Henry Martyn* (1781-1812). Martyn did missionary work in India and Persia, and translated the Bible into Persian. He was sent out by the Church of England. He was "devout, loving, compassionate." *b. Robert Morrison* (1782-1833). Morrison was sent out by the London Missionary Society. He was the "scholarly layer of foundations for Protestant missions in China." He translated the Bible into Chinese, and compiled its dictionary and grammar. *c. Adoniram Judson* (1788-1849). Judson was the first missionary sent forth from America. He did a great work in Burma. His "Burmese Bible and other labors place him in the front rank of missionaries." *d. Robert Moffat* (1795-1883). Moffat, trained as a gardener, became a great missionary in South Africa. His daughter, Mary, married the great missionary explorer of Africa, David Livingstone. *e. Alexander Duff* (1806-1878). Duff was sent to India by the Church of Scotland. He used the educational method of evangelizing. His work is significant in the light of our modern educational evangelism. (2) *Some of the work.* "There is on the foreign field today," says Taylor, "a Christian community of more than five million souls, about one-half of whom have been received into active membership of the churches." "The first million converts of the modern missionary era were won in one hundred years; the second million were added in twelve years, and the next million will be gained in six years. In China it

took thirty-five years to win the first six, and at the end of fifty years there were less than a thousand who professed evangelical Christianity in that hoary old land; but at the end of the second half-century there are a round quarter-million in the Protestant Christian community there, and the numbers have increased sevenfold in two decades. In India the increase has been more gratifying." "The work of the missionaries has been broad in scope and far reaching in results. They have not only evangelized, but have translated books, founded schools and hospitals, advised governments, introduced helpful inventions, developed industries, changed harmful customs, bettered physical conditions, and exemplified the Bible life in their homes and as individuals." "But," quoting again from Taylor, "gratifying as the evangelistic statistics are, they do not tell all the story. Multitudes receive of the good the missionary offers that do not openly profess the creed he takes. There are ten thousand missionary homes, every one of which is a neighborhood center, doing in a way the work of a social settlement. There are one hundred and sixty mission presses, upon which there are printed five hundred periodicals, besides tracts innumerable, and thousands of books. Through the diffusion of literature, knowledge on every theme that forms a part of modern knowledge is desseminated. Missionaries translate books of science, history, political economy, sociology, and law. They acquaint the backward nations with the progress of civilization, and put in their hands the knowledge and art essential to attain it for themselves. They conduct twenty-five thousand schools, and in them instruct more than one million five hundred thousand pupils. The instruction reaches from the kindergarten to the university and technical instruction. Through them they create a citizenship." (3) *Needs and opportunities.* A statistical view of the growth of Christianity, as given by George Smith, is as follows: Three centuries after Christ, ten millions of Christians; eight centuries, thirty-five millions; ten centuries, fifty millions; fifteen centuries, one hundred millions; eighteen centuries, one hundred and seventy-four millions; nineteen centuries, five hundred and thirty-five millions. After all our years of missionary effort and triumph, however, it would seem that we have only begun really to grasp the missionary problem. Only about one-third of the fifteen hundred millions of people in the world are Christian, counting Greek Catholics and Roman Catholics, as well as Protestants and all

others; and there are many indications that Christians are face to face with their greatest opportunities. The great non-Christian nations are plastic and changing, and are ready for the Bible and Christianity as never before in the history of the world. "Throughout the non-Christian world," says Mott, "there are unmistakable signs of the great awakening of great people from their long sleep." "The peoples of the earth," says Taylor, "are today awakened by the new internationalism." "The great awakenings of the last twenty centuries," says Doughty, "influenced directly only a few millions of people in contrast with the awakening of today, which affects three-fourths of the human race. . . In *character* also the present movement is eclipsing all former awakenings in history."

CLASS CONFERENCE

1. **Illustration.** The awful European war, at this time, is seriously crippling the operations of the great missionary boards, but it only emphasizes the need for more missionary money and effort. At its close, doubtless there will appear the greatest needs and opportunities in the history of missions. The "new internationalism," about which we have heard so much, seems to have sustained a fatal shock, but let us hope that, out of the terrible conflict, there will arise a newer and a more enduring internationalism.

2. **Lesson Tests.** (1) Indicate the influence of missionary effort from Luther to Carey. (2) Indicate the important place of William Carey in missions. (3) Name and locate five great missionaries. (4) Indicate the scope and results of missionary activity. (5) Indicate some missionary needs and opportunities of our time.

3. **References.** Smith, "Short History of Christian Missions;" Taylor, "The Social Work of Christian Missions;" Doughty, "The Call of the World;" Wells, "Into All the World;" Beach, "Princely Men in the Heavenly Kingdom;" Brown, "The Why and How of Foreign Missions;" Mott, "The Decisive Hour of Christian Missions." See also lists issued by the various mission societies and denominational boards.

CHAPTER XX

THE BIBLE AND SOCIETY

The religion of the Bible has to do not merely with the individual as an individual, but with the individual in two relations —with the individual in relation to God *and to man.* The first four of the Ten Commandments have to do with man's relation to God, and the other six with his relation to other men. Jesus' summary makes love to God first and love to man second.

1. **The Individual and Society.** One could not be independent of society if he would. "For none of us liveth unto himself, and no man dieth to himself." Every individual is dependent on society, and society is dependent on him. Even monasticism was a kind of specialized social life. Sustained hermit life is practically impossible in our time. It was an interesting experiment, to maintain oneself alone for a given period in the northern woods, but it was made possible by what society had already done for the individual who undertook it, and it was terminated by the call of society. The call of society always has been stronger than the call of the woods. (1) *The individual's dependence on society.* The individual's life with God cannot be right unless it is a proper part of a right social life. The individual *gets his Bible* from society—from many individuals working to bring about a common result. There are many individuals still who are without the Bible because society has not brought it to them. The individual's *ability to read the Bible* after he gets it is dependent on what society has done for him. Society has not yet made it possible for every individual to read the Bible. One's *view of the Bible* is determined largely by the society he knows. The individual who has been reared in a Roman Catholic society usually holds the Roman Catholic view of the Bible, and he who has been reared in a Presbyterian society usually holds the Presbyterian view. Society not only must provide the individual with the Bible and make it possible for him to read it, but must also teach him how to interpret it and apply it; and this latter thing society has not yet done for the great majority of the individuals in the world. The continued shortage in competent teachers of the Bible is appalling.

Furthermore, society must give to the individual *liberty and opportunity* to study the Bible. The former has been denied to many individuals, and the latter has not yet come to most individuals even in our own land. At the same time, society must *meet the individual's animal needs,* for he cannot read and live the Bible if he is hungry or cold or stifled with bad air. (2) *Society's dependence on the individual.* Society is never any better than the individuals of which it is composed, and all progress in society seems to have been brought about under the leadership of superior individuals, as is illustrated in the Old Testament in the prophets, priests, and wise men, and in the New Testament in Jesus, the most potent of all social leaders. Indeed, this great leader taught that one can live the life with God only as he lives it in relation to other human beings. One cannot be right with God and be wrong with men. Love to God comes first, but there is no first without the second—love to men. *The individual serves God only through his service to men.* God himself will not drink the cup of cold water. Not only is this true, but it would seem to follow from the Bible teaching that *the individual cannot serve society except as he coöperates with society.* Jesus organized a society of twelve in order to serve society. And, in our day, life is much more fully socialized than in Jesus' day. Today, the good Samaritan coöperates with other individuals in the making and enforcing of laws which insure safe roads, whether they be automobile roads or railroads. If the good Samaritan of the parable were to bring his wounded traveler to some of the hotels allowed to exist by modern society, he would not be doing the unfortunate a very great kindness, but would be simply delivering him from one robber to another. The efforts of modern Samaritans, to be effective, must be, for the most part, organized and coöperative. The good Samaritan of today soon will be a dead Samaritan if he goes alone.

2. **The Institutions of Society.** Society has developed certain institutions with which the individual must coöperate if he would love his neighbor as himself. The most important of these are the home, the church, the school, and the state. (1) *The home.* The home is the most fundamental of all institutions, and it largely determines the character of the others. It is largely out of an apprehension of the true attitude toward the home that has grown the modern agitation for adequate marriage and divorce laws, improved courtship customs, proper

sex instruction, betterment of housing conditions, more parks and playgrounds, and intelligent study of the nature and needs of children. Helen Keller: "Two-fifths of all blindness could have been prevented by precautionary or curative treatment. Of this, one-quarter, or one-tenth of the whole, is due to what is called 'ophthalmia neonatorum'—that is, 'infantile ophthalmia.'" "If our physicians have undertaken to exterminate so subtle an enemy as tuberculosis, they should make short work of ophthalmia neonatorum, which is obvious and easily cured. To do battle with it our physicians must march as soldiers have gone forth before, ordered by the State and urged on by women. American women can accomplish almost anything that they set their hearts on, and the mothers of the land together with the physicians can abolish infantile ophthalmia, yes, wipe it out of the civilized world." (2) *The church.* Next to the home, the church is the most important of the institutions for the improvement of society, and there seems to be a growing feeling that it needs to rid itself of some of its formalism and medievalism, and make itself felt more powerfully as a social center, through an improved type of building, through more vital and practical preaching, through more effective teaching by godly, trained teachers, and through a larger ministry to the religious, intellectual, and material needs of the community. Every church should maintain a committee on religious education. (3) *The school.* It has been said that some so-called Christian schools have been teaching everything except religion, but there is ground for encouragement in the present situation. There are some indications that the Bible may have an honorable place in all our schools within the next generation. At the present time it has come to have an important position as a curriculum subject in a number of our best institutions of learning. Religious education today does not mean training in a narrow sectarianism, but *the adequate teaching of the Bible in its applications to modern needs.* William Howard Taft, in an address before the Religious Education Association, in 1914: "How inspiring it was, how full of hope it was, to hear from Mr. Mott the fact that religion was exercising a powerful and growing influence among all college students of the world! We know that the moral and religious standard is higher at Yale than ever it was, and it is the highest satisfaction to hear from such a reliable source that what we find here under our eyes is being manifested the student world over." "The things that we fight

hardest in college life and in the religion and education of students is indifference and cynicism. Give me misdirected fervor, wild theories lacking in sanity, extreme error, if only the sincere spirit of religious and social service is alive and militant, because the hard experience of practical results will temper this into useful activity later on. But nothing can overcome the smug contentment and cynical satisfaction of those who don't care and whose selfish lives dry up the springs of the spirit of human brotherhood and kill the gratitude for the blessings of God." (4) *The state.* The individual who would live the Bible life socially must have a deep interest in the organized efforts in behalf of the purification of politics, reform in law-making, the adjustment of differences between capital and labor, the abolition of the liquor and white-slave traffics, the regulation of public utilities, and the consummation of international peace. "Only when men of all races and ranks," says Henderson, "have come to be one in the kingdom of God which Jesus proclaimed shall we have the final and enduring pledge of peace by righteousness."

CLASS CONFERENCE

1. **Illustration.** I have found, in teaching a class in Christian sociology in the college each year, that young women respond readily to the call of social service, and that one of the chief values of the study, in addition to the principles and facts gained, is the acquiring of an intelligent interest in sociological articles and items in magazines and newspapers. Young women who have thus studied sociology, and attained a social service attitude, are likely to practice the principles in the home, in the organized Sunday-school class, and in the women's clubs and leagues. Why not have such a class, with some such text as Henderson's "Social Duties," in every Sunday-school?

2. **Lesson Tests.** (1) Discuss the interdependence of society and the individual. (2) Indicate some lines of social effort in behalf of the home. (3) Indicate how the church may become a greater power for social uplift. (4) Show how the Bible may be made a greater power in society through the school. (5) How may the Bible become a greater power in government?

3. **References.** Henderson, "Social Duties from the Christian Point of View;" Mathews, "The Social Gospel;" Peabody, "Jesus Christ and the Social Question;" Small and Vincent, "Introduction to the Study of Society;" Wright, "Outline of Practical Sociology;" Dewey and Tufts, "Ethics;" Bliss, "Encyclopedia of Reforms;" Cope, "The Evolution of the Sunday School;" Brown, "Sunday School Movements in America;" Sampey, "The International Lesson System;" Trumbull, "Yale Lectures on the Sunday School;" Five Volumes of Religious Education Association.

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